COMMUNITY-WIDE DEMOCRACY LAGGING BEHIND AJCS' REMARKABLE GROWTH

By MARK MEDICOFF
CJN Quebec Bureau Chief

(Last of a Series)

MONTREAL –
Allied Jewish Community Services has experienced a dramatic acceleration in its growth in the past decade. In its first fund-raising venture in 1941, it collected over $100,000 -- a figure that multiplied many times over during the recent emergency.

During the last five years, under its powerful and energetic lay and professional leadership, AJCS has directed welfare responsibilities into new areas of endeavor.

In this last part of a series **The Canadian Jewish News** explores how community-wide democracy has not evolved alongside AJCS' remarkable expansion.

Government changes in social affairs, deteriorating conditions in Jewish education, Israel, and advancements in organizational technology have provided the motives for Allied's present direction.

As a corporation, AJCS is structured specifically, with its sole chartered purpose or mandate to conduct and contribute to charitable works.

The present make-up of the community's government, and its original objectives, have become obsolete. During the last year it has become apparent that AJCS must examine its ruling bodies in order to increase representation and make its structure more responsive to the needs of the entire community.

The "House of Commons" of the Jewish community consists of the board of trustees, an organization of 150 representatives.

According to the AJCS bylaws, 51% of the board represents the 22 constituent agencies of AJCS, and 49% are -- for the most part -- appointed by the executive committee after ratification by the community at the annual meeting.

"I think the board of trustees is a rubber stamp," said lawyer, E. Michael Berger, who is chairman of the AJCS social legislation committee, and the socio-economic appointee on the board of management in Quebec's largest social services region.

"I don't think there is any democracy in the Jewish community . . . period," he declared. "I recognize that the community needs money, the programs have to be funded, but I refuse to genuflect before the golden calf."

On the board of trustees, over 50% of its representatives are businessmen or executives, some 30% are professionals such as accountants, lawyers or doctors, and about 10% of the board is composed of women.

Lawyer Berger said the motive for giving to the Welfare Fund should originate from a true feeling of "Tzedakah, but it doesn't mean they should dictate what should be done in the community."

Since the bylaws stipulate that constituent trustees shall be in the majority, AJCS' drift into new concerns poses a constitutional problem, since an imbalance in popular democracy has resulted.

"While the establishment has served us well, its parameters are now obsolete," said Berger. He said that AJCS must consider evolving a different structure -- one including popular elections to elimin-

Cont'd on Page 8

The Canadian Jewish news

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Community Hebrew Academy students Ellen Warner (left) and Faith Parker bid a fond farewell to their school principal Jack Burke as they prepare to board a plane for Israel. They were among 33 Grade 13 students from the Academy who will spend three months in Israel. (Gadi Hoz photo)

Eager youngsters from Hebrew Academy take off for three months' stay in Israel

TORONTO –
Thirty-three students, almost the full student body of Grade 13 of the Community Hebrew Academy of Toronto, left on April 15 for a three month work and study stay in Israel.

The group will be housed in bungalows specially refurbished to meet their needs at Kibbutz Saad in the northern Negev, and in addition to their studies will put in a full eight-hour day harvesting fruits and crops. Those who do not have commitments at summer camps or jobs in Canada will be encouraged to stay on longer to help relieve the current manpower shortage in Israel.

Mrs. Cecile Rotenberg accompanied the students as tour leader for the first half of the project. The group will spend five days in Jerusalem and the kibbutz has undertaken to provide side trips in the Saad region, the Sinai and northern areas of Israel.

Among the students now attending the Community Hebrew Academy are graduates of Associated Hebrew Schools, United Synagogue Day School, Bialik Hebrew Day School and Eitz Chaim Day School. Two years ago, a special stream was introduced with selected courses adapted for students without an elementary Hebrew day school background, which has proved very successful, according to school officials.

The CHAT is funded by the United Jewish Welfare Fund and is administered by a special board of directors with the assistance of the Board of Jewish Education.

Gasner Dies

Meyer Gasner, 68, a prominent community leader since the 1920's, died this week. He was chairman of the Canadian Jewish Congress, Central Region, from 1960 to 1968 and was president of the Toronto United Jewish Welfare Fund in 1955 and 1956. He was an executive member of several other Toronto and national groups.

Rabbi's suits against Beth Tzedec appear headed for Supreme Court

By LEWIS LEVENDEL
CJN Associate Editor

TORONTO –
The long, drawn-out Beth Tzedec controversy appears headed for the courts.

This week, it seemed the race against time to secure an out-of-court settlement is failing as the examination for discovery – a major preliminary to the actual court case – got under way.

The examination involves the lawyers for Beth Tzedec Congregation and Rabbi Stuart Rosenberg having the opportunity to examine the prospective key witnesses.

Beth Tzedec President Dr. Fred Weinberg told **The Canadian Jewish News** he had hoped this stage in the process could have been avoided. He said the synagogue has not received an answer to its March 15 letter to the Joint Placement Commission in New York, seeking clarification regarding the personal lawsuits.

Beth Tzedec wants to have all lawsuits dropped as a condition of binding arbitration of its differences with Rabbi Rosenberg. The rabbi has damage suits totalling $4.5 million before the courts against the synagogue and some of its individual members. He was dismissed by the congregation in January, 1973.

Dr. Weinberg charged the Joint Placement Commission "is showing irresponsibility by a lack of consideration for the adverse effect of public trials on the general Jewish community. It would be a 'chillul hashem' if the JPC does not reply to the letter of March 15, because the key issue is that withdrawal of only the one lawsuit against the congregation and not the others against individual members, would bring the same evidence to the general public's eye."

Rabbi Rosenberg has accepted a compromise proposal for binding arbitration submitted by the Joint Placement Commission and United Synagogue of America committee on congregational standards. The synagogue has not, and was given till May 1 to accept.

In a telephone interview, Rabbi Wolfe Kelman, executive-director of the Rabbinical Assembly in New York, told **The CJN** there had been communication with synagogue lawyer John J. Robinette, offering to send two past presidents of United Synagogue of America to Toronto to clear up any questions involving binding arbitration.

Both Dr. Weinberg and congregation Board Chairman Al Gellman denied knowledge of any such letter. Robinette did not return a **CJN** call. The lawyer met with the Beth Tzedec board April 11 to report on the latest developments.

The congregation president suggested the New York-based bodies seemed to be "afraid" to answer Beth Tzedec's letter and meet the issue directly. He feels strongly that the dispute should be kept out of the public courts, "but Rabbi Kelman and the Joint Placement Commission obviously don't."

Rabbi Kelman said he's given thousands of hours of time for 1 1/2 years to trying to find a way to settle the differences. The JPC would welcome any better formula for settlement, he said.

"We want it kept out of the courts and I've worked an inordinate amount of time for that. I blame this failure on the current leadership of Beth Tzedec . . . I hope they will accept the binding arbitration by the May 1 deadline."

State of shock

Political confusion sets in as Meir bows from the sce

Sheldon Kirshner, is a free-lance journalist who spent 2 1/2 years in Israel. He is a regular contributor to New Outlook, the Middle East monthly.

By SHELDON KIRSHNER

TORONTO –
Israel has been plunged into yet another state of shock with the sudden resignation of Israel Premier Golda Meir, who has governed the country since the untimely death of Levi Eshkol five years ago.

Her dramatic resignation occurs at an extremely troubled juncture in the turbulent history of the Jewish state – six months after one of the most costly and tragic wars she has endured; four months after a bitter and disillusioning election which discredited the three major political parties and its leaders; one month after the forced evacuation of the West bank of Egypt; and in the midst of a continuing war of attrition with Syria.

The political crisis comes on the heels of an unprecedented event – the resignation of Gen. David Elazar, the IDF Chief of Staff, and the dismissal of the chief of intelligence and his subordinates, whose arrogance and negligence will not easily be forgotten. It also comes at a time when the army, for the first time in its hitherto untarnished history, is being accused of dabbling in politics.

In short, Golda Meir's fall from power takes place in an atmosphere of bitterness and recrimination, of economic dislocation and political instability.

But Israel's severe political problems cannot be appreciated unless they are linked to the blunders of the last war and the question of "war guilt" – who or what faction is to blame for the "earthquake" which rocked a complacent Israel on Yom Kippur day.

The Yom Kippur War, Israel's "Pearl Harbor," witnessed the destruction of Israel's most cherished military doctrines, the expose of her outmoded strategy.

For six years, since the euphoria of the Six Day Israeli military planners assumed that the Egyptians would not – and could not – launch an attack unless they gained air supremacy, or that the Syrians would join them.

It was also argued that the Bar-Lev line along the Suez Canal – the greatest illusion since the ill-fated Maginot line – was capable of withstanding an initial Egyptial assault. As it turned out, Egypt poured across 80,000 men and 800 tanks. The canal did not prove to be the most formidable anti-tank ditch in the world.

Yet another error was Israel's gross underestimation of Arab strength, motivation and weapons acquisition.

The last point is of special interest, since it transpires that the IDF knew precious little about the Sagger, the anti-tank missile, and worse still, scoffed at repeated warnings that the Sagger was a devastating weapon. During the war Israel lost close to 1,000 tanks, many the victims of the Sagger. The 199th brigade was decimated by Saggers on the first and second days of the war.

In addition, Israel's highly-rated intelligence had no prior knowledge about the SAM-7 anti-aircraft missile, which together with other variety of SAMs neutralized the Israeli air force on the first day.

The most blatant mistake the army committed was on the eve of the war when it – and the Meir government – confused manoeuvres with war preparations, despite frantic American warnings.

Golda Meir's resignation has its secondary roots in the explosive Agranat Report, a post mortem of the war. What shocked the nation – and ultimately led to Mrs. Meir's resignation – was that the man who should have been implicated in the disaster, Defence Minister Moshe Dayan, was completely exonerated, while lesser lights, scapegoats in effect, "took the rap."

By wholeheartedly supporting the exoneration of Dayan, Mrs. Meir exposed herself to vehement nationwide demonstrations organized by disillusioned war veterans.

And by refusing to listen to a mounting wave of indignation sparked by the conclusions of the Agranat Report, Golda Meir allowed herself – and perhaps her Labor party – to be devoured politically.

The wholesale resignation of her cabinet is now imminent – and few Israelis will shed a tear for its demise.

The "old faces" in Israeli politics, whose inflexible policies were partly to blame for the Yom Kippur War, will probably be swept away – people like Israel Galili, Minister Without Portfolio, and Y. Rabinowitz, the housing minister and former mayor of Tel Aviv.

It is difficult to predict who will replace Golda Meir, or how much longer her government will last. But this much is certain: Golda Meir's resignation is more than a personal setback; it is symbolic of the decline of old-line Labor politics in Israel; it is the beginning of a fresh political era, the start of a painful process in which new blood will seize the reins of power and guide Israel along a radically different path.

END OF A LONG ROAD

Bonds will honor Burke

TORONTO –
Louis Burke, Toronto lawyer and president of Beth Sholom Synagogue, will be the recipient of the coveted "Israel Solidarity Award" for 1974 being presented by State of Israel Bonds on the occasion of the testimonial dinner in his honor on Monday evening, April 29 at Beth Sholom Synagogue.

An ardent advocate of economic support for Israel and a veteran leader in the Israel Bond efforts of his congregation, Burke has served for four years as chairman and co-chairman of its Bond committees.

A keystone of this year's intensified campaign is the enrollment of every Beth Sholom family as a Shomrei Yisrael Family by the purchase of at least $1,000 in Israel Bonds to bolster Israel's war-dislocated economy.

The April 29 dinner honoring Louis Burke will be the launching-pad for this special Shomer Yisrael Bond Campaign being undertaken now in more than 500 congregations in Canada and the United States. Guest speaker at the event is expected to be Israel's Opposition Party leader Menachem Begin.

Bonds honoree Louis Burke

Duddy not anti-Semitic!

By T. SCHNURMACHER

MONTREAL –
The million dollar screen version of Mordecai Richler's **The Apprenticeship of Duddy Kravitz** had a royal send-off at the gala world premiere at Place Des Arts with all the Hollywood hoopla that the Montreal movie industry could muster.

What did the audience think of the movie? Some of the reactions: "I loved it! "; "It was terrific"; "Marvellous"; "Finally a great Canadian film, and Jewish yet."

The premiere was held under the sponsorship of Montreal Women's ORT under the patronage of Quebec Premier Robert Bourassa, Secretary of State Hugh Faulkner and Mayor Jean Drapeau.

Tickets for the event were sold for $100 a couple and the limousines carried dashing men in tuxedos and elegant women in diamonds and furs under the bright spotlights.

"I don't know about the film, but Dreyfuss is just gorgeous," said a starry-eyed teenage girl, clutching autograph book in hand.

The older members of the audience were somewhat more reticent. They liked the film, but objected to some of its risque language.

Of the 40 people polled by **The Canadian Jewish News**, not one thought the film was anti-Semitic. Anti-Semitism had been one of the complaints against the book when it was first published in 1959.

A striking raven-haired woman dressed in a white midi dress and matching Chinchilla fur, gesticulated wildly with her bejewelled fingers. "I thought the film was really great. I really identified with Duddy's character."

Duddy Kravitz has come a long way from St. Urbain.

The stars of the film mingled with the assembled crowd and even temperamental Mordecai Richler was in evidence. When introduced on stage by Astral Communications President Harold Greenberg, the dishevelled Richler stumbled onto the stage, scowled at the audience and beat a hasty retreat.

Earlier in the day, at a Chateau Champlain press conference, Richler was asked how he thought the Jewish community would react to the film, but refused to comment.

The CJN asked Richler if Jewish community thinking mattered at all to him. He answered "no", and turned away to discuss loftier issues with a TV reporter.

At the press conference, executive producer and real estate tycoon Gerald Schneider was already busy discussing the filming of another Richler epic, **Cocksure**, a project that Schneider says is "under advisement at the moment."

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World News

CANADIANS ARE PROMINENT AT HEBREW UNIVERSITY'S ANNUAL MEETING

Finance Minister Pinhas Sapir discusses the economic situation at a luncheon of the 36th annual meeting of the board of governors of the Hebrew University. At Sapir's left is Allan Bronfman, deputy board chairman (with bow tie) and U.S. leader Sam Rothberg.

Part of the Canadian delegation at the plenary session of the recent Hebrew University board of governors get-together are Miss Joan Ball, Samuel Heller of Vancouver and Dr. Ralph Halbert of Toronto. A large Canadian delegation attended the meetings.

Chief Justice Samuel Freedman of Manitoba (second from right) addresses the plenary session in Jerusalem. He is flanked by Bernard Bloomfield (right), veteran Montreal community leader and Samuel Risk. To the left of Risk is Edward Winant. (Hebrew U. photos)

We must make education our top priority, says rabbi

Parents urged to be model Jews

By VIVIAN WITT

CLEVELAND –

"We must reject and overcome the notion of 'pediatric Judaism' and 'Judaism by inoculation'," declared articulate Jewish educator Rabbi Irwin E. Witty, guest speaker at the 43rd annual education dinner of the Cleveland Hebrew Schools at the Temple on the Heights.

He warned that youngsters who are "dropped off" at religious school by parents who "drop in" to services, may eventually "drop out."

Jewish education is synonymous with Jewish survival -- an issue so imperative that we must reshuffle our priorities to put it at the top of the agenda, the portly and bearded rabbi said.

"Ignorance and indifference are our enemies . . . oftentimes the Jewish education of our child exceeds the background of the parents who sent him to school."

He observed wryly, "once a Jewish youngster went to school to become a Jewish literate. His home life supplied the Jewish atmosphere, now a kid comes to find out how to be a Jew."

Jewish youngsters ask, "Who am I?" without knowing that the answer is "I am a Jew," he pointed out. He cited the example of a Hillel director on a southern campus with a Jewish student population of 6,000 students who continually struggles to get even a minyan for a Sabbath service.

Rabbi Witty, executive-director, Board of Jewish Education, Toronto, said he was encouraged by "some beautiful new manifestations of identification by young people . . . their feeling of concern for Russian Jewry, their feeling for the fate of Israel during the Yom Kippur War . . . the Judaic studies on the campus where students are "getting turned on to being informed Jews," and the wide readership of authors like Singer and Agnon.

The rabbi commented, "the grandchildren want to learn what the parents sought to forget!"

Warning that "Jewish education is not the same as Jewish learning," the rabbi urged parents and grandparents to be models for youngsters to emulate -- to create homes where the mood and atmosphere of Judaism prevails.

"Our finest Jewish minds are involved in every field -- in every profession -- in all the leading societies and clubs. Let us devote some of this effort to our own needs," he concluded.

(From the Cleveland Jewish News)

Reduction in Soviet aliyah 'alarmingly significant'

LONDON (JCNS) –

The recent reduction in the number of Soviet Jews being allowed to emigrate to Israel has been described as "alarmingly significant" by Michael Fidler, MP, chairman of the Board of Deputies foreign affairs committee.

Speaking at a press conference called by the board in London recently, Fidler said that in the first quarter of the current year, less than half the number who left in the last three months of 1973 had been allowed to emigrate.

In the last quarter of 1973 about 11,500 Soviet Jews had arrived in Israel and the number had dropped to 5,500 in the first three months of this year. Last year 3,000 Soviet Jews on average emigrated to Israel monthly, but since January the monthly average has been only 1,800. That had not been due to a reduction in the number of applications for exit visas -- in spite of increasing harassment -- the Soviet authorities were still holding 130,000 emigration applications for Israel.

Fidler hoped the recent reduction was not a new trend in Soviet policy but only a temporary measure possibly to use the issue as a bargaining counter during President Nixon's projected visit to Moscow next month.

The press conference was also called to draw attention to the case of Alexander Feldman, a Kiev Jew who was arrested last October and has been sentenced to 3 1/2 years imprisonment. Feldman has been kept in solitary confinement in a prison camp for 45 days in spite of a severely inflamed kidney condition. According to witnesses, Feldman is unable to walk and his skin has become jaundiced.

A protest plea on behalf of Feldman was made at the press conference by Yvonne Mitchell, the actress.

JDL members jailed for arson

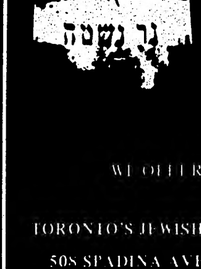
JERUSALEM (JCNS) –

Two American Jewish girls and two Israeli youths were jailed here for setting fire to Christian institutions. Feiga Teomin and Peppi Traub of New York, both aged 19 and studying at the Hebrew University, and Shmuel Gedge, aged 17, were sentenced by a district court to 18 months imprisonment. All three admitted they had been members of the militant Jewish Defence League. They expressed regret for their actions.

All admitted setting fire to the Baptist Centre and Swedish Theological Institution on Feb. 11.

A 16-year-old youth, Tuvia Tannenbaum, who pleaded guilty to starting a fire at a mission bible shop on the same day, was sentenced to nine months imprisonment and given an additional nine months suspended sentence.

The Park Memorial Chapel



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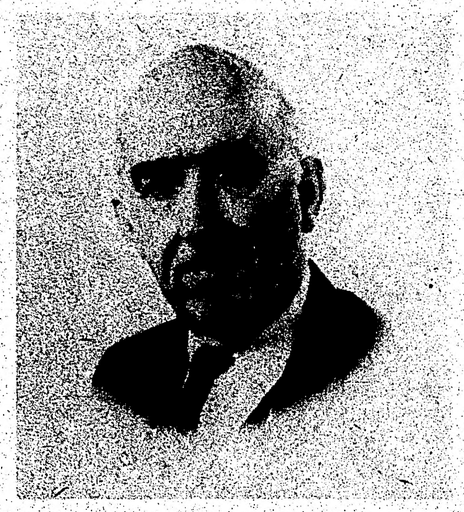

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HOLOCAUST REMEMBRANCE

The 31st anniversary of the heroic Warsaw Ghetto uprising will be remembered this year in Toronto, Sunday, April 21, at 2:30 p.m. at Shaarei Shomayim Synagogue. Sam E. Block will be guest speaker at the event.

Younger women are urged

Support just being a Jew: Mrs. Lipman

By ROCHELLE CARR

TORONTO -

Younger women who have the time and financial means to participate actively in sports and social functions might now also find the time to support the cause of "just being a Jew," hopes Mrs. Toba Lipman, 1974 Toronto chairman of the women's division of the State of Israel Bonds.

The attractive 38-year-old mother of four children, ranging in age from 18 to eight, contends that women who are now expressing themselves through women's lib should also "stand for themselves as independent Jews aiding the existence of Israel."

Mrs. Lipman's attitude was nurtured in her youth. "I was raised to be very proud of being a Jew."

After marrying businessman Donald Lipman, she became even more involved in Jewish concerns. Her husband served as general chairman for the Toronto Israel Bond campaign in 1972 and 1973. Presently he is actively engaged as president of AKIM, a workshop home for retarded children in Israel. His participation, in turn, was stimulated by his late father, Manny Lipman, who became one of Toronto's first premier trustees.

Mrs. Lipman

It appears this philosophy has been inherited by the next generation of Lipmans. Mrs. Lipman proudly acknowledged the active participation at the Bonds' office of her two eldest children, Joanne, 18 and Steven, 16, during the Yom Kippur War. As well, she notes Joanne is doing volunteer work in the field of special education for children. Speaking of her children, she says, "I hope they grow up feeling proud of being Jews and realizing they can hold their head up high here because of the existence of Israel."

Mrs. Lipman, as well as her predecessor Mrs. Carol Epstein, has brought an element of youthful vitality to Bonds' leadership. Her associate chairman this year, Mrs. Ruhama Goldstein, describes Mrs. Lipman as "an energetic lively woman who has brought a type of enthusiasm that is an asset to the Bonds' campaign. She represents a younger element in the community that has to start carrying the burden."

Speaking emotionally, Mrs. Lipman says: "We realize people dug into their pocket in 1973 because of the war. But 1974 is such a critical year also, in terms of the rehabilitation of the Israeli people, so I hope we in the Diaspora will even dig a little deeper this time."

Her viewpoint, as chairman of the women's division is summed up in the words she heard Alice Peerce, wife of opera singer Jan Peerce and herself active in Israel Bonds, say in New York: "Our new role must be positive. The women's dollar must be a plus dollar. It is a matter of life and death for the people of Israel."

In addition to her participation in Israel Bonds, Mrs. Lipman also voluntarily teaches swimming to the elderly; is unit head in her area for the Cancer Fund, a position she has held for 17 years; is active in the Meals-On-Wheels program and is a member of the association for children with learning disabilities.

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Multiple-vaccine possible in the forseeable future

By ESTHER MEHR

TORONTO -

A tailor-made personal vaccine designed to protect against several diseases at once, is more than a dream for the forseeable future, Dr. Michael Sela told a meeting at the Royal Ontario Museum. The world-renowned immunologist and dean of biology at the Weizmann Institute of Science in Rehovot, was in Toronto at the invitation of the Canadian Society for the Weizmann Institute of Science.

Murray B. Koffler, president of the CSWIS, introduced Dr. Sela and briefly outlined the aims of the annual Weizmann lectures, which are primarily designed to foster an exchange of scientists between Israel and Canada. Koffler also announced that a Michael Sela Fellowship has been established at Toronto's Mount Sinai Hospital.

Twelve years ago, Dr. Sela became an advisor to the World Health Organization when a concentrated study of genetics and immunology was initiated by the world body. In 1960 Dr. Sela was the first to develop synthetic antigens in a laboratory, which he feels will eventually lead to synthetic vaccines.

"Antigens push buttons and trigger allergies," the scientist explained, "reacting against foreign substances in the same way as immunity." This immunity mechanism plays an important role in cancer, which Dr. Sela said would be far more prevalent were it not for the immunological substances and defence mechanisms at work in the body.

Dr. Sela singled out Toronto as "one of the world's hot spots in immunology research." He told **The Canadian Jewish News** in a brief interview that synthetic vaccines will provide a major breakthrough in the treatment of many diseases such as cancer, multiple sclerosis and others which are at present not responsive to drugs or other forms of treatment.

Dr. Sela told the meeting "to work as a scientists is a huge privilege and duty to society," which involved social responsibility. "The Weizmann Institute is building new bridges between science and the spirit of man. The moral responsibilities of scientists must come from within."

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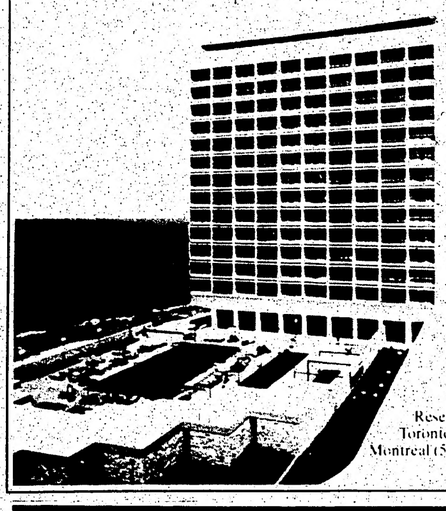
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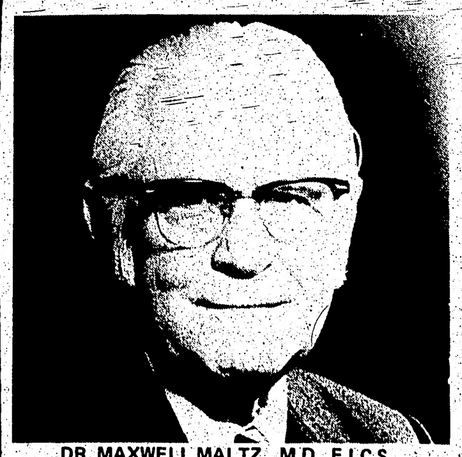
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Accusations seriously undermined confidence in CJC's leadership

The accusations at the Congress Eastern Region conference seriously undermine the confidence extended to the leadership by the constituents. Charges of secrecy and back-room deals have been levelled. The problem of Jewish education, and the negotiations with Quebec's department of education have not been shared with the Jewish public -- and the community now demands it.

Daniel Kingstone, a lawyer and executive committee chairman of the Jewish People's and Peretz Schools, contends parents have been discouraged from participating in government negotiations; and Dr. Melvin Schwartzben, chairman of the Joint Education Committee contends that AJCS is assuming the responsibility of Jewish education unilaterally. Congress must air these problems at a public meeting so the Jewish public can be cognizant of these important developments.

The low morale of the Jewish population in Montreal indicates the need for an immediate public investigation into the developing confrontation between AJCS and Congress, as well as a deep look at the community's representational structures.

Furthermore, the schism between the two giant regional organizations has caused the polarization of the community into various pockets of discontent. The morale is weakest among those groups which are listed under the Congress bannerhead, since in less than five years they have witnessed their influence and political clout disappear, especially after the passing of Samuel Bronfman. The AJCS structure is composed of businessmen and professionals who have tasted the sweetness of political activity on behalf of the Jewish community. But, on the whole, they are also the contributors to a problem which is resulting in the alienation of a sizable portion of the Jewish population.

With AJCS slowly but consistently eliminating the "duplication of services" between itself and Congress, a sizable portion of the community will become angry and then indifferent. Hence, the confrontation is not simply based on "duplication", but is, in fact, the expression of a legitimate demand of lay people to be involved and consulted. AJCS' structure inherently denies a great many Montreal Jews the fundamental right to voice their beliefs and vote with full knowledge of what is happening.

At the recent conference, Murray Spiegel, chairman of the Congress' Eastern Region, called for establishment of a commission to fuse CJC and AJCS. The immediate reaction of the organization's officers was one of indignation, since such a move might imply losing their autonomy. But the greater needs of the community must take precedence. Congress has the responsibility of safeguarding the right-to-representation within the community's "new" decision making body, or Jewish community council.

Spiegel also believes fund-raising should be outside the democratic structure and he clearly infers contributors have influence and power proportional to the amounts of their annual gifts. Allied believes contributors donate high amounts of money if they can see how their money is being spent. Unfortunately, contributors are not necessarily plugged into the grass roots, and when such crisis as youth alienation or in Jewish education materialize, they are startled.

Contributors should be continuously acknowledged for their generosity, but on fiscal and policy matters there should be only one vote for one man.

Don't overlook mitzvah of aiding Sephardim with life, death struggle

The Jewish community of Toronto has responded in magnificent fashion to the crisis of Israel's survival. There is no need to recount the times this community has given of its means -- sometimes beyond individual means -- to help maintain a beleaguered nation's economic viability.

This is by way of preface to a local problem which lacks the drama of Israel's struggle to exist, but which is one the community as a whole should give its attention to, as occupied as we are with other matters. The Sephardic community of Toronto is engaged in what may be called a life and death struggle to maintain its language and its identity. They came to Toronto some seven or eight years ago from Morocco, Algeria, Tunisia, Egypt and other lands to find the freedom and security denied them in those countries.

The newcomers found freedom in Canada, if not security, but they have been engaged in a desperate battle to integrate with the Ashkenazi majority and at the same time preserve their native French language and their religious customs. It hasn't been easy. Sydney Bendahan, president of the recently formed Magen David Sephardic Congregation, says that though many of the Sephardim have been in this country for many years, they still have a sense of isolation and a lack of communication with the Ashkenazi community.

After much soul searching, the leaders of the Sephardim came to the conclusion that the answer to most of their problems would be to form their own congregation, and this they have done with the creation of the Magen David synagogue which occupies a converted private home on Viewmount Avenue. There are many obstacles in the path of this infant synagogue, most of them financial. Many of its members are in the lower income brackets as a result of having to take up new occupations much lower in the income scale than those they were engaged in before coming to Canada. The result is an inability to generate sufficient money within their own membership to fulfil even a modest program.

The Jewish community at large has not been altogether indifferent to the problems besetting these immigrants from North Africa. Some well known members of the Ashkenazi community contributed to the campaign for funds which were used to buy the Viewmount property. Much more is needed, and not only money; help is urgently required to develop the congregation along sound lines, and here is an area where long-established synagogues could be of inestimable assistance. Giving a helping hand to fellow Jews is a mitzvah we can't afford to pass up. Establishment of a Sephardic centre as well as a soundly-based synagogue is an attainable goal if we all pitch in to help.

Tragedy of premature 'old age' underlined as veterans rejected

There was a time when men looked forward to retirement age so that they could—potter around in their gardens, write their memoirs, pursue their hobbies or do any of those thousand and one things which can be done at leisure beyond the confines of the competitive concrete jungle.

As tragic as premature "old age" may be in the western world, the problem does not reach the same depths of pathos as it does in Israel; for this is a country where men who have survived wars refuse to be defeated by Father Time.

As young men go off to fight and sometimes die, old men try to take their places in industry and menial jobs. It is not merely a question of duty, a matter of contributing to attempts to maintain a spirit of normalcy on the home front . . . it is also the fulfilment of a desperate need to be useful.

During the Yom Kippur War, so many men over the age of 45 were sent back from their units and told that they would be of more value in the kibbutzim and in the cities. Some of them were men who had fought in 1948 and 1956 and 1967. They could not understand that Israel could win a war without them. They could not understand why their 19 and 20-year-old sons were sent to the front, sometimes never to return, while they, with all their experience in confronting the enemy, were denied the opportunity to once again don the uniform of the Israel Defence Forces.

They protested, they grumbled, but in the final analysis, they did what was expected of them. Amongst them were men who were too old not only to fight, but even to work. Nonetheless, they wanted to serve to the best of their abilities.

-Greer Fay Cashman (AJPA)

These are some of the key figures involved in the Agranat Inquiry Commission report on the Yom Kippur War. At left is Gen. Shmuel Gonen, ex-chief of the Southern Command, who the inquiry blamed for the inadequate line-up of forces on the Egyptian front. Centre is Gen. Yitzhak Hofi, head of the general staff branch, who was appointed acting chief of staff after Gen. David Elazar resigned. The inquiry blamed Gen. Elazar for errors committed on the eve of the war. At right is Gen. Eliyahu Zeira, chief of intelligence. The interim report of the inquiry recommended his dismissal because of his "grave failures." He served for one year in his post. (Israel Sun photos)

Defence ministry of Israel has to opt for military self-sufficiency or reliance

By SHELDON KIRSHNER

Of all the complex and mind-boggling questions that senior officials of the Israeli defence ministry have had to cope with over the years, only one has escaped resolution.

Self-sufficiency or reliance? That is the burning question defence analysts and army commanders invariably ask themselves when they are discussing the crucial issue of arms acquisition and weapons development.

Should Israel attempt to manufacture the tanks, planes, artillery and other heavy equipment she presently buys from fickle foreign sources? Or should she settle back and take solace from the fact that the USA, her main supplier for the last decade, will always provide her with whatever weapons she requires?

The answer to this controversial question remains ambivalent and highly subject to events, which is probably why it is still largely unresolved.

Yet the burgeoning Israeli arms industry is growing, producing a dazzling array of sophisticated and sought after military equipment. This year the defence ministry plans to buy 2.2 billion Israeli pounds worth of arms from local manufacturers, and the figure for 1975 should reach 5 billion Israeli pounds.

Despite these impressive figures, the Israel defence forces do not rely on Israeli manufacturers. The latter simply do not possess the vast capital outlay or the myriad manufacturing facilities needed to produce equipment that only rich, industrialized nations can easily afford.

Consequently, the defence ministry buys most of its weapons from foreign sources. Last year, for example, Israel spent more than $500 million on foreign arms. During the Yom Kippur War, Israel's total dependence on U.S. arms was vividly illustrated, with Jerusalem taking delivery of $2.2 billion worth of planes, tanks and electronic equipment.

But Israeli officials are understandably wary about being at the mercy of foreign suppliers, "benevolent" as they may sometimes be. They recall with a mixture of bitterness and resentment the arms embargoes they have fallen victim to -- the French embargo in 1967 and the British embargo at the beginning of the Yom Kippur War.

The conclusion they draw is that Israel must try to achieve self-sufficiency -- albeit an all but unattainable objective -- so that Jerusalem will not fall prey to blatant political pressures -- precisely the kind of pressure currently being exerted by Washington.

Although they realize Israel can hardly aspire to become independent of foreign sources, powerful officials of the defence ministry are nevertheless pushing hard to consolidate as well as to enlarge the scope of the local arms industry.

Arms production is a serious business in Israel. It is estimated that arms factories employ approximately one quarter of the working force. Last year $100 million Israeli pounds worth of arms were exported, prompting economists to predict that Israeli weapons may ultimately outstrip diamonds, citrus and phosphates as her main export items.

In fact, Israeli factories produce some 350 items of small arms, ranging from tank cannon to bullets. On a more sophisticated level, they turn out such products as the renowned Gabriel sea-to-sea missile, the Reshef gunboat and the Arava plane. Her factories also redesign and overhaul aging Sherman tanks, converting them into effective artillery pieces.

Although American-made equipment bore the brunt of the battles of the Yom Kippur War, it would be wrong to assume Israeli weapons played an insignificant role in the outcome of the conflict.

The Gabriel sea-to-sea missile, a missile which several NATO countries have purchased, wreaked destruction on the Syrian and Egyptian naval fleets during the war. Western defence experts praise the Gabriel as being superior to the Soviet Saar missile.

Designed along the lines of the French Cherbourg missile boat, the 400-ton, 174-foot long Reshef gunboat proved its worth during the recent war as well, sinking a dozen Arab gunboats and shelling coastal batteries. Launched last year at the Haifa Shipyards, the Reshef is called the best gunboat of its kind in the world by the commander of the Israeli navy, Admiral Benjamin Telem.

The Arava, conceived and manufactured by Israel Aircraft Industries, the largest industrial concern in Israel, has already been bought by several Latin American countries. During the Yom Kippur War, the Arava was the first Israeli plane to land on the West bank of the Suez Canal, being used to transport troops and ferry wounded soldiers.

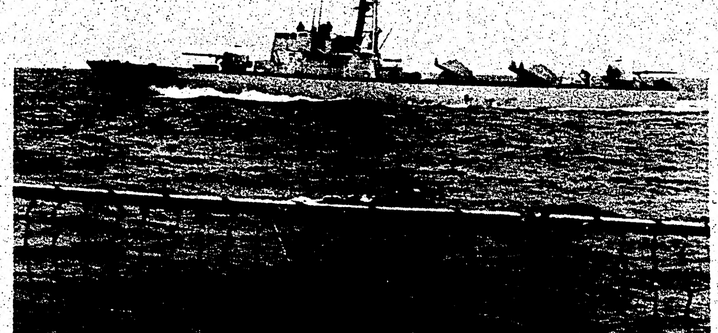
During the war, too, the Israeli army was equipped with a limited number of Galil machine guns, which replaced the heralded Uzzi. Introduced about six months before October, 1973, the Galil is said to rival the Russian Kalashnikov AK-47 and the American M-16.

As far as future weapon developments are concerned, Israel is said to be producing two deadly missiles -- the 1,500 pound land-to-land Jericho and the Luz, an air-to-air missile. It is not known whether any of these missiles were used during the war.

Speculation is also rampant that Israel Aircraft Industries has developed or is developing a jet fighter incorporating features of the Phantom and the Mirage.

An Israeli engineer told me Israel has the technological capability of producing a jet but that development and tooling costs would be such that the overburdened Israeli economy could not really afford it -- which was a subtle way of saying that self-sufficiency is still years away.

Sheldon Kirshner is a Toronto freelance journalist who spent two years in Israel.



The Reshef gunboat moves along the coast of Israel. The boat is one of many military products in which Israel takes great pride. Israel-made weapons played a major role in the recent Yom Kippur War. Self-sufficiency or reliance is the burning military question.

Youth movement praised

By RABBI DAVID KIRSHENBAUM

We often become discouraged as we watch the inner conflict of our Jewish youth as they try to adjust themselves to a double heritage; unfortunately, every now and then one of them falls away like a branch broken off its Jewish stem.

Often one is given to thinking: we have built a widely diversified Jewish life complete with schools, synagogues, philanthropic and social institutions; we have brought children into the world, raised generations; we have hoped they would retain not just a biological attachment to Judaism, but also a spiritual one. Yet confrontation with the generation of Jews to follow us brings fear to our hearts. We do not recognize them and we ask, "Who are they?" as Jacob asked Joseph when he failed to recognize his grandchildren Menashe and Efraim.

This situation has stirred every Jewish movement to try to influence our Jewish youth to once again don the spiritual armor that has sustained our people through all the tragedies of history.

No one can deny that adherence to Jewish laws has changed over the generations. There now exist Jews who are less faithful to the "Shulchan Aruch" (the authoritative code of Jewish laws), but are nevertheless intimately committed to essential Jewish values and ethics. Such Jews are to be found wherever the spirit of nationalism lives and thrives.

The United Synagogue of America understands the new trend and has organized an immensely active international Jewish youth movement. I was recently present at a USY convention in Niagara Falls that made an unforgettable impression on me. Over 400 youths from western and eastern Canada and the adjacent American states attended this gathering. The central subject of study was "Midrash". Tens of youths paid close attention to the lecturer, among them school graduates extremely well versed in scriptures, Talmud and Jewish-Hebrew literature. All harbored a Torah conscience and a feeling of religious and national responsibility to their heritage. It certainly was a pleasure to listen to their discussion and answer their questions.

The Sabbath program and the community singing led by the members was excellently arranged. The enthusiasm was reminiscent of Chassidic praying of old. On Sabbath towards Mincha, hundreds of youths held the torahs and sang, "for they are our life and the length of our days and we will meditate in them day and night," with such a religious ecstasy, with such a Chassidic animation that it was difficult to believe these were native born Jewish children who were dancing and singing.

Rabbi Kirshenbaum is rabbi emeritus of Or Shalom Synagogue, London, Ont.

ask the rabbi

God's answering of prayer is not change of mind

1. Is it Jewish teaching that God can be persuaded to change His mind by prayer?

It is a basic Jewish teaching that God, being God, cannot change His mind. "God is not a mortal that He should lie, nor a man that He should change His mind" (Numbers 23:19). "God who is the Splendor of Israel does not deceive or change His mind" (I Samuel 15:29).

This translation in the New English Bible captures the original meaning of the verses. The view put forward in them is that of all Jewish teachers. In that case the problem you raise is, indeed, a difficult one since in petitionary prayer it does look as if the petitioner is asking God to change His mind.

On the face of it, prayer appears to suggest that when God answers it He has changed His mind because He has been asked to do so.

There are two ways of dealing with the question. The first is to see God's decree as dependent on man's prayer. When, for instance, prayers are offered for the sick to be healed what is being said in so many words is that God's decree of healing depended in the first instance on various factors (such as the ministrations of the doctor) among which is prayer for recovery.

When God answers the prayer and sends healing He is not changing His mind from a state in which He had previously decided that the sufferer will not be healed. It is rather that from the beginning God's intention was for the sufferer to be healed if prayers are offered on his behalf.

If it be asked why God should have made this a factor in the recovery of the sufferer a possible answer is that He wishes man to turn to Him and be near to Him. The other solution to the problem is to understand God's original decree of ill-health, for example, to be for the person only if he remains in the state he is in at the present. But when a man offers prayer in complete sincerity and with contrition he becomes a different person and for this new person there is no decree of ill-health.

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'Laws of kashruth touch the very soul of a Jew'

sparks from the torah

By RABBI MEIR GOTTESMAN

Parshat Shemini

Zot ha'chaya asher tochlu . . . These are the living things which you may eat . . .

Why does the Almighty care what we Jews eat? Pork, no, shrimps and snails, no, un-kosher pizza or Chinese foods, no, milk and meat mixed, no . . . What difference does it make to Him?

I don't know the logical reason -- but I can tell you this . . . A family that doesn't keep its home kosher is playing Russian roulette with its children marrying out of their faith in a generation or two, (G-d forbid). Doesn't it stand to reason? If our homes are no different from our neighbors' next door, what's to stop us from becoming one with them?

The laws of kosher touch the very soul of a Jew. For example . . . when Pharaoh's daughter found the baby Moses in the bulrushes, she called a number of Egyptian wetnurses, but Moses refused to take milk from any of them -- until they finally called a Jewish wetnurse (who turned out to be his mother) from whom he nursed. Why did he refuse the others? But the Almighty said: "His mouth will someday speak face to face with my **Shechina**, shall I allow it to drink the milk of the pagan idol worshipping Egyptians . . . Someday, every Jew will be a prophet. "And your sons and daughters shall prophecy," promised the Prophet Joel. The Almighty wants to keep us aloof and sanctified -- so he gave us the laws of **kashrut**.

But kashrut also teaches us something more. The Torah says that for an animal to be kosher it must "chew its cud" and "part its hoofs." Why? But it means to teach a Jew how to serve G-d. When an important decision must be made in life, whether in business or marriage or what school a child should go to, one should not rush in. A Jew should first "chew the cud." He should ask himself -- how is the decision I am going to make going to affect my life as a Jew? Is the man or woman I am about to marry going to encourage keeping a kosher home and raising children in a Jewish way? Is the home I am about to buy going to be near a synagogue where I can be inspired? Is the business I am about to enter going to allow me to keep the Sabbath and holidays, to attend **shul**? And once he has made that decision he should move with "parted hoofs," with careful steps to see whether matters are developing properly . . .

The Chofetz Chaim once said: "What is a Jew? A Jew is someone who doesn't raise an arm or a leg before asking -- 'Is what I am about to do going to bring **nachas** (satisfaction) to the Almighty?'" In Judaism, there is little official "hierarchy" -- every Jew is holy before G-d. But there is a common sense hierarchy. When an important decision has to be made in life, it is wise to consult a pious, learned Jew to seek the Torah point of view.

One thing, though -- when a person keeps the laws of kosher, when a person is so super careful about his Judaism, there is one great danger -- pride and self-righteousness. The Almighty detests pride, or those who think they are "holier than thou." The Almighty said about those who are conceited: "There is not enough room for him and Me in this world."

In this week's portion, Aaron was called to the office of High Priest. But suddenly he hesitated. He said to Moses: "Just a few months ago I sinned with the Golden Calf, and now I am to serve before G-d at the altar? I am ashamed!" Moses answered: "Why do you hesitate, that is why you were chosen . . . Because you do not hold yourself high, and can feel shame and humility, that is what makes you worthy before the Almighty . . .

In G-d's eyes, it is not only important what we do, but how we do it. Shabbat Shalom.

The "Sparks From The Torah" television program can be seen on Keeble Cable, Thursdays at 8 p.m. and York Cable, Sundays at 12:30 p.m.

Study effects of penicillin on bacteria

REHOVOT -

A study of the effect of penicillin on bacteria will be furthered by a grant of $58,200 from the Volkswagen Foundation to Dr. David Mirelman and Prof. Nathan Sharon of the Weizmann Institute's biophysics department. This work -- being carried out in collaboration with Dr. Uli Schwartz of the Friedrich Mieschер Laboratorium of the Max Planck Institute in Tubingen, Germany -- is yet another example of the institute's stepped-up program of joint activities with scientific institutions abroad, particularly with centres of research in the German Federal Republic.

Investigation of the bacterial cell wall is of paramount importance for a variety of reasons, not the least of these being that such studies are leading slowly but steadily to full clarification of the precise way in which penicillin works and the exact process of bacterial cell division. Earlier work by Drs. Sharon and Mirelman contributed substantially to our current knowledge regarding the chemical structure of the bacterial cell walls.

More recently, these scientists have developed new methods for investigating the process used by bacteria to build the walls.

Jewish farmers at Edenbridge, Saskatchewan, celebrated their 25th anniversary in 1931. Edenbridge was one of the five main Jewish farm settlements in Saskatchewan, others being at Wapella, Hirsch, Lipton and Sonenfeld-Hoffer. The one main settlement in Alberta was at Rumsey-Trochu. Future articles will tell the stories of these places.

What Really Happened

Recording of land settlement 'confusing'

(Third of a Series)

By A.J. ARNOLD

A.J. Arnold

Land settlement is another subject confused by contradictory statements in the new Encyclopaedia Judaica. In **Agriculture-Canada** (Vol. 2, p. 411) it states:

"The Canadian government also responded to a request to assist Jewish immigrants and placed free land at their disposal. A total of 17 Jewish farm settlements were soon established mainly with Jewish Colonization Association assistance."

Later, in **Jewish Colonization Association-Canada** (Vol. 10, p. 46) it adds:

"By 1910 five main colonies were established. However, the Canadian government refused to sell larger expanses of land, blocking the way to more extensive settlement."

The second statement is closer to actuality than the first but neither is properly definitive. **Agriculture-Canada** correctly gives the beginning of the first attempted Jewish land settlement program as 1884. It ignores, however, the two-year delay in the project for which efforts were begun in 1882. This was primarily due to the refusal of the Macdonald government to assign a tract of land for the Jews when they first arrived.

Only once, in 1892, when Sir John Abbott succeeded Macdonald as prime minister, did the government respond quickly and favorably to a request for land for a Jewish settlement. This led to the founding of the Hirsch colony in Assiniboia, later Saskatchewan.

The count of "17 Jewish farm settlements," may be accurate for the total number of places where Jews tried group farming efforts between 1884 and 1910. A careful study of available records shows, though, there were five main farm colonies in Saskatchewan, and one in Alberta. There were eight or nine smaller settlements in Manitoba and the other western provinces, plus one or two in the east.

The statement about the government refusal to "sell" more land is inaccurate because the homestead policy did not involve ordinary land sales. A prospective homesteader could acquire preliminary rights to a quarter-section of land (160 acres) for a fee of $10. He then had to live on the land and clear and develop a certain part of it each year to qualify for full title.

On several occasions the government delayed or discouraged Jewish land settlement efforts. In one or two cases, there was an outright refusal to assign land, especially when it involved a request for a contiguous territory to enable the Jews to live in close proximity. Even during the planning of the Hirsch colony, when the government was favorably disposed, a continguous area was refused as being contrary to established policy. Sir Wilfred Laurier reportedly promised an area for autonomous Jewish settlement in 1897. A few years later he denied this and turned down requests of this type.

There are other confusing aspects in the two main entries on Jewish farming and land settlement. What is needed is a proper encyclopaedic statement clarifying the issues involved in the light of all known facts. The following is suggested:

With the beginning of large-scale Jewish immigration to Canada in the 1880s, some Jews wished to become farmers under the government's homestead policy. Because of the belief that Jews would not make good farmers the government tended to discourage Jewish group land settlement. Nevertheless, between 1884 and 1910 some 17 Jewish farm settlements were started, mostly in western Canada with the help of the JCA. Five or six of these settlements lasted for half a century or longer.

Next: The encyclopaedia on Canadian Zionist activity. (This will be the last in this series.)

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J.B.'s mood over troubles in Israel is not quite 'yomtovdik'

By J. B. SALSBERG

This was written immediately after the radio announced the dramatic news that Mrs. Golda Meir has resigned as head of Israel's coalition government. A few minutes later (April 10/74) another radio newscast informed that she will continue as head of a "caretaker government" until a new general election will be held.

I confess that this distressing news depressed my spirits. This unhappy mood was not brought about by my empathy with Mrs. Meir as a person. To be sure she deserves all our sympathy and our admiration, for she is Israel's most meritorious, most trusted and most respected leader. But as I see it, Mrs. Meir's personal agony reflects something that is much more than personal -- it reflects the current dangerous malaise of Israel society.

Let us see: Mrs. Meir is not a young, ambitious politician battling for power. She is 76-years-old and has already traversed successfully every level of genuine service to her people and her cause and has appeared prominently in every role that Israel's public life has to offer. She begged of her colleagues, for the past few years, to release her of her heavy burden. But they drafted her again and again. They did it because she is perhaps the only person that can keep Israel's major political party, the Labor Party, united and because of their eagerness to benefit from her personal popularity.

But it is not age or physical weariness that really prompted Mrs. Meir's latest and, as she stated publicly, "irrevocable" decision to resign. It is her failure to keep the fratricidal factions within her own party and the fractious elements of her coalition partners harnessed. It is this, more than anything else that brought the latest government crisis to Israel. And this is a cause for gloom.

It is said that it's the lack of preparation for the Yom Kippur War and the report of the special investigation committee that placed responsibility on top military leaders, and not on the minister of defence or the premier, that created the latest crisis. This is only partially true.

Actually the government crisis exists since the general election of Dec. 31, 1973 -- long before the committee of investigation completed its work. It was the insistence of the religious bloc, an important partner in all previous coalitions, for immediate changes in the "Who is a Jew?" law that prevented the formation of a new government for months. After they did join the government the parliamentary leaders of that bloc were under withering fire from their own ranks to withdraw from the government. On the other side, it was the Independent Liberal Party bloc in the coalition that fought just as determindly for an easing of some restrictive religious legislation.

Within her own party and bloc (and it is equally true of the official Likud opposition bloc) contending groups engage in endless conflicts. The possibility of serious inner splits and splintering is ever present in all major parties and electoral alliances, thus robbing a coalition government of real stability.

Some argue that, after all, the military and civilian leadership was caught napping before the Yom Kippur War and the country did pay a heavy price for that negligence, then shouldn't they be punished severely? But so was the United States and President Roosevelt when Japan made the sneak attack on the American Pacific fleet, and so was the Soviet Union and Stalin when Hitler made the sneak attack on Russia. Similar surprises surely happened in other places yet those countries went on, as did Israel, to win their wars. Why, then, this endless process of recrimination, bitterness and deepening division in Israel?

In my view the explanation lies deeper than surface appearances. Israel did win the Yom Kippur War, but the people of Israel suffered a severe psychological shock from which they haven't yet recovered. Nor has Israel, (and to a large extent also world Jewry), managed to adjust to the new world realities which, though they were under way before Yom Kippur, were enormously accelerated by the war.

So: All powers -- large and small -- are drawn towards Arab oil and Arab gold (gained from high oil prices) for trade and investment and are trying to minimize their pro-Israel stand (with the exception of Holland and Denmark). Morality? Justice? Since when was that a serious factor in international politics and, above all, international trade?

The enemy stands at the gate, and not only on the Golan, and is encouraged and helped by Russia that wants no big power, military confrontation in the Middle East, but neither does she want peace there. Yes, and Syrians are due in Washington to begin discussions for a separation of forces . . .

At such a crucial moment issues like "Who is a Jew?" became paramount in the eyes of some and other domestic issues became paramount in the opinion of others. And Golda, poor Golda Meir tried to achieve a minimum of unity for stable government!

(No, uncle Eliezer, I'm not pessimistic. Yes, my dear uncle, I'm certain that the present difficulties inside Israel will be overcome. But bear with me, if I am unable to conceal a temporary mood that is not quite yomtovdik.)

The three key figures on the centre stage of Israel politics are seen in action during a recent Knesset vote on electoral reform. Defence Minister Dayan appears to be resting, Finance Minister Pinhas Sapir works and Premier Meir appears to be in deep thought.

All three cabinet ministers vote for electoral reform bill. Sapir, however, continues with his work. The Labor Party private member's bill received 61 votes for, 33 against. After Mrs. Meir's resignation, Sapir declined invitations to be the country's premier.

After the vote on the bill, the defence minister and the finance minister carry on an animated conversation. The controversial Dayan was the focus, apparently, of a bitter dispute within the cabinet, which, in part, led to the resignation of Mrs. Meir (IPPA photos)

Organizations and People

what's new...

By MIRIAM HERMAN

SISTERHOODS TO MEET

I--**Diaspora Woman** is the theme of the 18th annual spring conference of the Ontario Branch of the Women's League for Conservative Judaism taking place at Beth Tikvah Synagogue, Monday and Tuesday, April 29 and 30. About 150 delegates representing 14 Conservative sisterhoods from across the province are expected to attend. The program lineup includes guest speakers Rabbi Israel Silverman, Beth Jacob Synagogue, Hamilton; Rachel Shlesinger, teacher, and Nettie Schwartz, League national consultant. Also a Judaic handicraft competition, women-only services, workshops, installation of officers, and two plays -- one, **From Ghetto to Grandeur**, (about the Rothschild family), directed by Rabbi Robert Binder of Adath Israel, and the other an original script by Beth Am Sisterhood.

PARENTS' ASSOCIATION MEETING

The guest speaker at the Thursday, April 25 meeting of the Parents' Association of the Associated Hebrew Schools is to be Dennis Prager, a 25-year-old spokesman on contemporary Jewish issues, who is director of the Ulmad Institute, Whitestone, N.Y. He will be speaking on **Where Have All the Young Jews Gone?** The meeting is at the Associated on Bathurst Street at 8:30 p.m.

SUN FASHIONS

On Tuesday, April 23, Toronto Pioneer Women are holding a special fund-raising event -- an evening of fun and sun from Jamaica featuring the latest in sun fashions by Mr. Ritche with co-ordinated fashion slides photographed in Jamaica. There will also be a door prize of one week for two in Montego Bay. It all takes place at Adath Israel Synagogue at 8:30 p.m.

BAZAAR '74

Swing into spring at Bazaar '74, Toronto B'nai B'rith Women's annual spring bazaar, set for Wednesday, April 24, at St. Lawrence Market. Doors open at 10 a.m. and some of the goodies being offered, along with the 1974 Vega door prize, are home baking, ethnic cooking, an evening auction sale, Monte Carlo games and an English pub.

BEN-GURION REMEMBERS

Toronto's first showing of the film, **Ben-Gurion Remembers**, takes place Sunday, April 28, at Temple Sinai. This full-length film (it runs 90 minutes) outlines the history of modern Israel, as seen through the eyes of Israel's elder statesman.

FOR A SUNDAY AFTERNOON

Another movie being shown on Sunday, the 28th, is the Oscar-winning musical **Oliver** which will have two showings -- 1:30 and 4 p.m. -- at the Willow Theatre, 5269 Yonge St. The movie is being presented under the auspices of Gila Chapter of Hadassah-WIZO.

ART SHOW

Council '63, a branch of the National Council of Jewish Women, Toronto section, is sponsoring **Art on Thursday Night**, an arts and crafts exhibit and sale, on Thursday, April 25, from 7-11 p.m. at Banbury Community Centre, 120 Banbury Rd., Don Mills (Denlow Estates). The show features work in various media such as water colors, oils, batiks, and ceramic sculpture.

INDEPENDENCE CELEBRATION

The Labor Zionist Movement is celebrating the anniversary of Israel's independence on Saturday, April 27. Israeli Consul General Shmuel Ovnat will be guest of honor at an evening of festivities that includes performances by the Bialik Hebrew Day School Choir and the Labor Zionist Alliance Hazamir Choir and Nagila Dance Group. It takes place at the Labor Zionist Centre, Viewmount Avenue, at 8:30 p.m.

ANNUAL CONCERT

A program of opera arias and Jewish and Hebrew folk songs will be presented by Cantor Louis Danto, opera singer Ginetta La Bianca and young Russian violinist Arkady Shindelman at the 29th annual concert sponsored by the B. Borochov Branch 124 of the Labor Zionist Alliance being held this Saturday evening, the 20th, at 8:30 p.m. at Eaton Auditorium. The artists will be accompanied by pianist Leo Barkin.

GALICIA SOCIETY

The Galicia Society (for persons coming from Lemburg) is meeting Sunday, the 21st, at 7 p.m. at Beth Emeth Bais Yehuda Synagogue. The agenda includes the election of executive officers.

FESTIVAL SERVICES

The Ontario Region, United Synagogue of America, calls upon the Jewish community of Toronto to observe Israel Indepedence Day on Thursday, April 25, 1974, as a Festival Holy Day. The following synagogues will be holding Festival services at 9 a.m. on April 25th: Adath Israel Synagogue, Beth Am Synagogue, Beth Emeth Bais Yehuda Synagogue 7:30 and 8:45 a.m., Beth Tikvah Synagogue, Beth Tzedec Synagogue and B'Nai Israel Beth David Synagogue.

UJA walkathon to salute mothers of Israel

TORONTO -

"A salute to the mothers of Israel" -- that's the theme of the fifth annual United Jewish Appeal-Israel Special Fund walkathon, which takes place Sunday, May 12, Mother's Day. Already the streets and parks are beginning to fill with joggers and physical fitness aficionados, getting into shape for the balmy days to come.

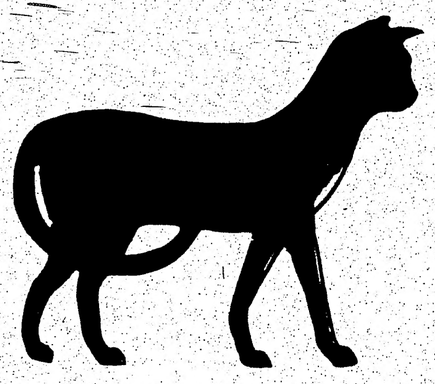
For the third consecutive year the dapper little walkathon mascot with the black eyepatch -- Irving the cat -- will symbolize the spirit of all the Jews who have settled in Israel as the fulfilment of an historic dream of a Jewish homeland.

Irving has already sent his greetings to Toronto's Jewish children through a cartoon pamphlet which is now in distribution at all Jewish schools. In it he explains why he approves of this much-deserved recognition of the mothers of Israel who during the Yom Kippur War "kept the homes running, often while filling in at important jobs."

The mothers of Israel were not the only ones to be singled out. Irving is of the opinion that all mothers deserve a salute and has asked Toronto's Jewish children "to take part proudly in the walk," for their own mothers as well. And since this UJA walkathon is slated for Mother's Day, Irving urges it be a significant event for mothers and fathers, as well as their offspring.

The walk will begin at Lawrence Plaza and end 22 miles later at the North 'Y'. Checkpoints are designated with Israeli geographic landmarks.

Passport-sponsor sheets, with plenty of space for names of sponsors, are now available at Jewish day schools, synagogue schools, both branches of the 'Y' and 150 Beverley Street.



Irving the cat -- the walkathon symbol.

'Y' travel camp registering teens

voice of youth

By YAACOV HONIG

Camp Caravan, the teenage summer travel camp sponsored by the Toronto YM-YWHA for teenagers between the ages of 13 to 16, is presently registering campers for a 24 day camping trip to Nashville, Atlanta and Walt Disney World from Aug. 5 to 28, in conjunction with the Jewish Community Center of Cleveland, Ohio.

"As the only Jewish teenage travel camp in Ontario, we have had to expand our program this year to meet the growing demand for this type of supervised camping trip," said George Auerbach, the teen program director at the 'Y's northern building, who has been the director of Camp Caravan throughout it's four year history.

Among the many highlights of the trip will be visits to the Grand Ole Opry in Nashville, the Cherokee Indian pageant in the Great Smoky Mountains, Atlanta, the John F. Kennedy Space Center and Walt Disney World. After leaving Florida, seven days of swimming and fishing along the shores of the Atlantic Ocean will bring the Caravan to Washington, D.C.

The all-inclusive cost for the Camp Caravan Southern Trips is only $455 for 'Y' members and $470 for non-members.

For further information about these exciting trips, contact George Auerbach, director Camp Caravan, at 636-1880 or at YM&YWHA 4588 Bathurst St., Willowdale.

...about people

A Torah in memory of **Jacob and Bessie Wax**, long-time members of Pride of Israel Temple, is being presented to the synagogue by their children, **Joseph Wax, Irene Gerson, Morris Wax, Ben Wax, Ethel Skolnick** and **Dr. Sydney Wax**. The dedication of the Torah takes place this Sunday, the 21st, at 1 p.m. at the synagogue, and all proceeds from the Siyum Hatorah are for Israel.

* * * * * * * * *

Now that **Alderman Ben Nobleman** is chairman of the 1974 Borough of York Festival Committee, he can put his faith in Canadian talent into action. One of the features of the festival -- the theme is **Building a Better York** -- is a Search for Talent contest to seek out Canadian performers in the borough. The festival is scheduled for June 21 and 22, but the talent contest is on Saturday, May 25, at York Memorial Collegiate.

* * * * * * * * *

Professor Avraham Avi-Hai

It will be a real reunion with old friends when **Professor Avraham Avi-Hai** arrives in Toronto on Saturday, April 20, to be guest speaker at a parlor meeting for Israel Bonds being hosted by **Mike Weinrich**, in connection with an upcoming construction division Bond dinner. A former journalist and radio commentator with the CBC, he is known to Torontonians as Syd Applebaum -- he Hebracised his name when he emigrated to Israel in 1952. Prof. Avi-Hai, currently a visiting professor at the University of Rochester, has held top posts in the Israeli civil service and more recently was dean of Overseas Students at Hebrew University of which he is an alumnus.

Robert Mayer Evans

More about Bonds -- Foreign correspondent **Robert Mayer Evans** will be in Toronto on Thursday, April 25, to address the opening Sponsor Luncheon of the 1974 Women's Division Israel Bond Drive. The luncheon is being held at the home of **Mrs. John H. Daniels** and will be co-hosted by **Mrs. George A. Cohon**. A one-time bureau chief for CBS News in Moscow, Mr. Evans last October issued eye-witness reports from the battlefronts of the Yom Kippur War.

* * * * * * * * *

Young Toronto artist **Ellen Garfield**, 24, has a one-woman show at the Learning Resources Centre on Eglinton Avenue West. A freelance commercial artist, she has exhibited in a number of group shows about town, including the Royal Ontario Museum, and one previous one-woman show at Forest Hill Library last year. This present exhibition is made up of 23 pieces, mostly acrylic on canvas, but there are some silk screen and ink on paper drawings. The show runs to April 27.

* * * * * * * * *

Leonard Fritsch, the new director of the Friends of Pioneering Israel, Toronto Chapter, is the only Shaliach to officially represent the Mapam Movement in the Diaspora, according to **Bonim Shamir, general secretary of World Union of Mapam**. A native New Yorker, and graduate of City College where he majored in American literature Mr. Fritsch emigrated to Israel in 1962 and became a member of Kibbutz Maabarot of Hashomer Hatzair.

* * * * * * * * *

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Dr. David Hartman, former rabbi of Tifereth Beth David Jerusalem Congregation, Montreal.

Youth given understanding needed for uncertain future

By DEBORAH LIGHTSTONE

MONTREAL -

The life, hopes and future of Israeli youth hang on uncertainty, since at any moment they may be called to the battlefield. Therefore, they must be shown the meaning that would nurture the courage necessary for such an existence.

So believes Dr. David Hartman, Montreal's favorite 'son' and former rabbi of Tifereth Beth David Jerusalem Congregation, who since making aliyah three years ago has been bringing Israeli students at the Hebrew University an understanding of their roots and a sense of their destiny.

David and Bobbie Hartman and their five children were in Israel during the Yom Kippur War (their eldest Devorah was in the army).

In Montreal for his annual visit ("I return because I want to feel the unity of the Jewish people"), the 43-year-old rabbi-philosopher commented: "Israel exposes you to both the greatness and the weakness of the Jewish people.

There are alternating rhythms where you are cast down by bickering and ugly fighting both on a national political level and as a people -- and then suddenly you are uplifted by the sheer power of their collective will to live."

Hartman describes with obvious love and pride his new life in Jerusalem.

"The atmosphere of Jerusalem -- its spiritual mystery, richness and drama -- can't be duplicated anywhere. It is the soil for my quest . . . to seek to understand the continuity and future direction of the Jewish people's experience."

For the Canadian community he has left behind, Hartman offers the following guidance for Jewish survival.

Become a learned Jew, for Jewish spirituality cannot develop without study, knowledge, intellectual commitment, he declared.

Secondly, "reinstate the concept of spiritual pilgrimages to Israel. Go not just to see the sights, but to think, learn, reflect."

And finally, David Hartman believes that Jewish institutions must provide vitality to Jewish communal life, through education and actual deep Jewish experiences such as Shabbat and holidays.

He warned: "Our institutional Jewish life must elicit commitment. Being Jewish must make a difference to how one lives . . . unless it makes demands upon people, it will fail as a system of values."

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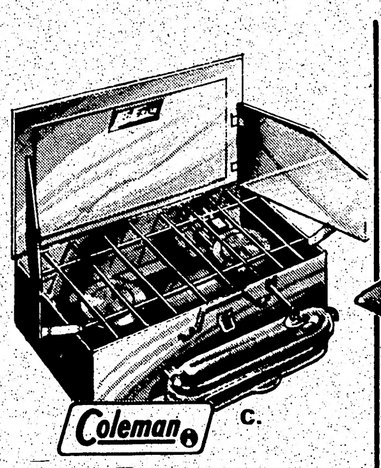

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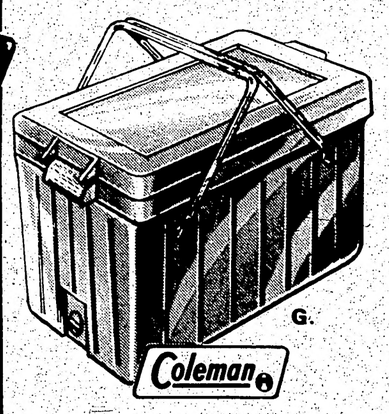

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These reverend gentlemen were among the key figures behind a spontaneous Yiskor appeal last Sunday for the survivors of the Kiryat Shemona massacre. From left are Rev. David Bercovici of Hebrew Men of England, Rabbi Aaron Zimmerman of Beth Meyer, Rabbi David Monson of Beth Sholom and Rabbi Harold Lerner of Pride of Israel. The one-shot campaign in the four Toronto synagogues raised about $10,000. Said Rabbi Monson: "The response was overwhelming. Proceeds will be turned over to the municipality of Kiryat Shemona to help build new apartment buildings for the suffering families and help in the rehabilitation of the wounded." The four men had high praise for the generosity of their congregants in the appeal. (Jacob El-Baz photo)

Community-wide democracy lags far behind

Cont'd from Page 1

ate the present system of allocating leadership positions.

Although AJCS compares the board of trustees to a parliament, its meetings are not publicly announced in the AJCS publication, Your Community News. Observers and the Jewish press are permitted to attend the proceedings at the discretion of the executive-director and the officers present.

When important and significant issues are discussed, the meetings are closed to the AJCS' membership and the Jewish press.

Berger said bluntly: "The AJCS establishment is paternalistic, and dominated by money givers. It's non-democratic and not youth concerned."

In a brief prepared by Berger in January, 1972, and submitted to the then AJCS President Monty Berger, the lawyer called for a democratizing process to be instituted at AJCS. The report was virtually ignored.

In the brief, he recommends elections by the community-at-large, representatives correlated to population statistics. Special interest groups, such as youth or the Francophones, would also elect representatives.

This democratic board would elect the executive committee, and the president of AJCS.

Instead of meeting infrequently, "the board should meet regularly once a month . . . it should elaborate programs and policy, and instruct the executive committee to report to the board on a regular and monthly basis," said the brief.

Not presently represented in Allied except perhaps on an individual basis, are the synagogues, religious organizations, ideological, fraternal, labor, social and Zionist organizations.

According to Manuel Batshaw, the executive-director of AJCS, "practically every family" is a member of AJCS.

Membership in AJCS, he said, is acquired by contributing $25 or more to the Combined Jewish Appeal, although the sum can be waived by the president or executive.

By implication, AJCS' membership includes over 50,000 members in a community composed of 110,000 men, women and children.

Some 20% of the community, Batshaw stated, lives on or below the poverty line.

According to Social Affairs Committee Chairman Berger: "Programs are instituted that are felt needed by the leadership and not by the needy, with the position being taken not to consult or involve the client."

Because of insufficient involvement on the part of the clientele, contributors all too often decide project planning without being aware of the clientele's needs.

Berger said: "If you examine Caldwell Terraces (a residence for the elderly poor), there was a complete failure to meet the needs of the people who live there and it resulted in dramatic difficulties.

"You often hear about how the community is concerned about youth," he added, "yet every suggestion to create a standing committee on youth (which has permanent existence) has been turned down.

"The likelihood of the poor influencing the decisions of the board of trustees is low," said Eric Shragge, a former Hillel House social worker now employed by Catholic Family Services.

"The various agency boards are made up of professionals and upper class money."

With the introduction of Chapter 48 -- and its subsequent revision of health establishment board representation -- far less power is now invested in the old boards, except for such agencies as Jewish Immigrant Aid Services and the Golden Age Association.

With AJCS policies moving into unmandated areas of activity, the AJCS board of trustees will likely develop into an organism far too removed from a popular base, unless efforts are initiated to enfranchise the majority of the Montreal Jewish community.

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Seventy-two-year-old Leopold Trepper who recently received permission to leave the Soviet Union, arrives at Ben-Gurion Airport. During World War II, he served as leader of the "Red Orchestra" spy group. He has been in ill health of late. (IPPA)

Seminar to discuss future

TORONTO –

Israel in the Socialist World: The Next 25 Years is the title of the second annual seminar sponsored by the Friends of Pioneering Israel to be held Sunday, May 5 at the Town House on Eglinton Avenue starting at 9:30 a.m.

The three main speakers at the all-day seminar will be Haim Gunner, professor of environmental sciences, the University of Massachusetts; Howard Buchbinder, professor of social sciences, York University and Moshe Ben Ami, director of Givat Haviva Institute in Israel. After they speak in the morning, a luncheon will be served.

Members of the afternoon round-table discussion will include Morris Eagle, York University psychology professor; Mike Simon, trade union official; Abe Shenitzer, mathematics professor at York University; and member of the Professors of Peace in the Middle East; Dr. Vivian Rakoff, psychiatrist and television commentator; S. I. Littman, free-lance art critic-broadcaster; Dr. Harvey Brooker, former president of the Ontario Association of Psychologists, and Richard Yaffe, editor of **Israel Horizons**, published in New York City.

Summing up will be Abe Berniker, of Windsor, Ont., former chairman of the National Council of Americans for Progressive Israel. Chairman of the day will be J. B. Salsberg, **Canadian Jewish News** columnist.

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120 Banbury
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Tues. 7:30 p.m.

Toronto – West
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1118 St. Clair Ave. West.
Mon. 7:30 p.m.

Downtown Toronto
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CZF parent-teen missions make visits family affair

TORONTO –

The Canadian Zionist Federation, Central Region, has undertaken to organize two parent-teen missions to Israel this summer. According to Max Shecter, Region president, "the CZF project will afford parents the opportunity to enjoy all aspects of Israel with their children. Israel should be a family experience, and we could not think of any way more appropriate to make Israel relevant."

The missions will include extensive tours and visits to all parts of Israel including Kiryat Arba (Jewish settlement in Hebron), Ramat Hamakshimim, area rehabilitation centres and the Hadassah Hospital. A reception in the Knesset as well as meetings with political and academic leaders have also been planned. Of special interest to the younger participants in the mission will be visits to Israeli summer camps.

Frank Dimant, executive director of the CZF said the parent-teen missions are being organized in co-operation with Allied Travel Associates which includes the following travel agents – Aufgang Travel, Al Perly Travel, Celebrity Travel and Colomby Travel. He also said the missions will have limited registration and advises those interested participants to immediately contact Joe Steen, at 787-3006, for additional information.

The parent-teen missions are scheduled for two weeks with an optional third week and will depart from Toronto on July 3 and August 5.

In areas other than Ontario, Dimant suggests interested individuals contact their Regional CZF offices for additional information.

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Quebec's forthcoming human rights legislation will not pander to extremists, says Choquette

By DEBORAH LIGHTSTONE

MONTREAL –

The man responsible for writing Quebec's forthcoming human rights legislation in the areas of language and culture has assured the province's Jewish community the bill will not pander to extremists but will be considerate of minority and individual rights.

"It is in Fascist, Nazi and Communist regimes that individual rights are reduced in the name of collective rights . . . while collective aspirations of Quebecers do exist and must receive recognition in goverment policy, they are not sufficient reason to infringe on individual rights," Justice Minister Jerome Choquette told delegates at a standing-room only session during the recent weekend conference of Canadian Jewish Congress' Eastern Region.

The proposed Bill of Human Rights, to be presented next month to the national assembly, will put an end to Quebec's status as one of two provinces without such a charter.

According to Choquette, the problem boils down to reconciliating the respective valid rights of a majority and a minority.

"The rights of the French majority -- to see their culture exist in a tangible way and not to see their language reduced to a secondary role

Jerome Choquette

in business and industry; and on the other hand the rights of the English -- to have their children educated in the language of their people."

Acknowledging the Jewish people's special sensitivity to the issue, the minister defined human rights as not only the traditional fundamental freedoms (of speech, assembly, or religion) that are the product of the last few centuries of Western civilization, "but also a more recent development: the active obligations of the state toward the individual, such as the right to work."

Accordingly, the broad and all-inclusive Human Rights Charter for Quebec currently being mapped out by the province's justice department will cover the basic freedoms as well as anti-discrimination clauses (some of which already exist regarding housing, hotels and employment), political, judicial, social, economic and cultural rights.

No abstract or hollow declaration, the charter is intended to be concrete and will include down-to-earth legal enforceability so the individual will really be protected.

As for the reaction of the people of Quebec, Choquette admitted that while his government's approach cannot hope to be approved by radicals, he does hope to gain "the consensus of the maple."

Commission to fuse agencies called for by Congress head

From our Quebec Bureau

MONTREAL –

Murray Spiegel, chairman of the Congress' Eastern Region, has called for the immediate convening of a commission whose view would be to fuse Congress and Allied Jewish Community Services.

The objectives of the merger, said Spiegel, would be to maintain "the democratic corporate body politic" of Congress while making place in the structure for voting rights to constituent agencies of AJCS.

Following his speech, word quickly circulated that Congress officers were not in agreement with their chairman. "Maybe it didn't come out the way he meant it," said Leon Teitelbaum, a regional vice-president.

An unprecedented polarization of forces is evident days after the Eastern Region conference at the Queen Elizabeth Hotel recently.

Within days, community leaders were calling for peace, but public reaction to the topics of Jewish education, and the role of Congress–AJCS have not waned.

According to Spiegel the new structure would pool and redistribute staff, and use AJCS' community planning committee. ("as envisioned in the AJCS bylaws").

Most important, Spiegel stated that the new structure should be divorced from the fund-raising arm of AJCS so that "fund-raisers have the responsibility for allocating, but not in determing priorities." He added: "Fund-raising must be separate and apart from that part of the community which is functional. Congress has looked with suspicion on the fund-raising arm, which it has considered elitist."

He said the new structure would be democratic in form and tied to the community structures that exist in other provinces.

If an official recommendation to fuse Congress and AJCS were to be extended, then the request "would be favorably received," said Manuel Batshaw, executive-director of AJCS.

Spiegel's recommendation, however, to divorce fund-raising from the body politic of the community is "completely unsound," he said.

Batshaw declared that such a separation is part of a "horse and buggy" era.

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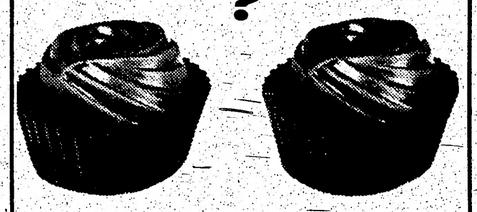
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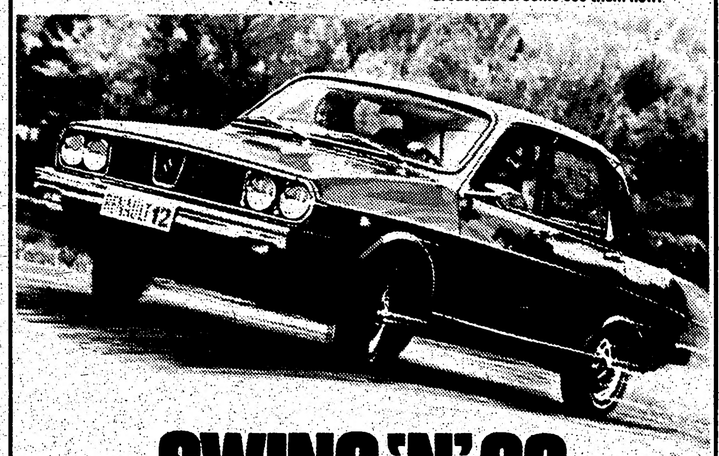
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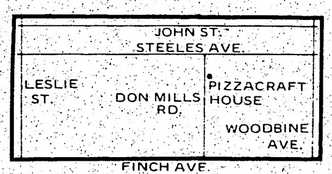

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When David Small, the likable but harried rabbi of Barnard's Crossing, Mass., is offered part-time employment at nearby Windemere Christian College, he accepts with alacrity. In the first place, teaching will provide an escape from the irritations and acrimony of congregational life. Secondly, it seems to mean a return to serious study, a chance to commune with eager young minds in the quiet atmosphere of a secluded New England campus.

It doesn't take long for the ful rabbi to discover his mistake. The students are not overly interested in the course entitled "Jewish Thought and Philosophy." Most of them enroll because they are sure it requires little work and non-regular attendance. Moreover, the surroundings are far from serene. In the midst of a student protest strike over the dismissal of a popular Jewish professor, a bomb is exploded and a member of the faculty found dead. Almost before he knows it, the redoubtable rabbi-detective is off on the hunt, ready to investigate and solve another puzzling case.

Through the use of Talmudic reasoning, patient probing and disarming simplicity that disguises a razor-sharp mind, the rabbi scores again: the innocent suspect is released and the unlikely murderer is apprehended.

As always, the author provides handfuls of information about religion, the material deftly woven into the plot. The reader learns about the traditional Jewish attitude toward women, why a bridegroom shatters a fragile object beneath the canopy, the procedure for conversion, the laws of kashruth, and views about the afterlife. Incidentally, someone should inform the author that Judaism does accept the concept of immortality, even if its main emphasis is on this world and its problems.

In discussing the Chassidic movement with his students, Rabbi Small asserts: "I would not say the Chassidic movement is central to our tradition. It's significant that Martin Buber, the chief modern apologist for Chassidism, was a lot more influential with Christian theologians than he was with Jews. We do not believe the single ecstatic movement of near union with God ensures virtue forever after. With us, it has to be a day-by-day conscious practice of justice and virtue."

Tuesday the Rabbi Saw Red leaves only two days for the series' entire week to be completed -- unless Kemelman extends the series with a title such as **On the Eighth Day the Rabbi Attended a Circumcision.**

Sue's Views

with Susan Fielder

This column will be back next week.
For information re Sue's Views phone Susan Fielder at 481-6434.

'High turnouts encouraging'

music

By RICK KARDONNE

As an active observer of the Toronto Jewish cultural scene for nearly two years now, I feel the greatest strength here is the serious music and cantorial concerts and their consistent high quality. The weaknesses are the lack of Sephardic content and the failure to provide any meaningful youth-oriented activities whatsoever. Yiddish cultural activities have been earnest but woefully sporadic. The high turnouts at Jewish cultural events in Toronto by many segments of the community do provide an optimistic note for the future.

The cantorial programs and other serious religious events have been Toronto's shining light. We are blessed with at least seven cantors who more than equate the highest international standards both in terms of musical ability and knowledge of Jewish liturgy. I have been able to review their performances using the highest criteria because I feel honored enough to be able to do so. Perhaps a little bit more originality in choice of material is called for, but this is a relatively minor point.

Here in Toronto we can frequently listen to some of the best performances available in the world today. Along with this, we are also very fortunate to have several very fine serious Jewish composers and performing musicians of international stature. My favorite is Oscar Morowetz, but there is also Gordon Kushner, Srul Glick and Ben Steinberg, who can always be counted upon to write interesting religious material; as well as Morris Surdin and Harry Freedman, who, although they have composed much secular-commercial music, also have written some excellent Jewish-content material.

The general ignorance of the Sephardim -- 7% of Toronto Jewry, 60% of Israeli Jewry -- by the CJC cultural affairs committee is totally inexcusable and must change tomorrow. The most serious lack in the overall Toronto Jewish cultural scene is that of youth-directed Jewish cultural activity, especially on the high school and university level. If it weren't for the York University Israeli Students Organization, there would be no touring Israeli groups performing here at all. We need specifically Jewish nightclubs and cafes, such as exist in New York.

Also, I would like to see every Israeli movie screened in the synagogues and for synagogue drama groups to perform English language translations of new Israeli plays. Since Tel Aviv's theatre scene is perhaps the most innovative anywhere in the world, this would be an excellent way of retaining the best elements of Jewish youth. And finally, I would like to see a much more vigorous distribution of Israeli contemporary music; here, the YM-YWHA can take a key initiative.

An important yet underpublicized sphere of Jewish entertainment activity here is that of the several orchestras which can be heard both at private functions and at public performances such as the Baycrest Centre Mazel Tov evenings, where I was recently impressed by the Stan Hiltz ensemble who backed up vibrant songstress Phyllis Panet. Despite the conscientious efforts by Anne Glass of the CJC Committee on Yiddish, Yiddish culture in Toronto has recently flickered due to a lackadaisical attitude by the Toronto Yiddish Theatre and an audience more interested in pure nostalgia rather than a living vehicle for today, as Ethel Kovenska has proven that Yiddish certainly can be. Special praise goes to both Toronto Jewish TV programs for a great improvement in their formats, although CHIN's radio program **Shalom** continues to flounder in mediocrity.

Art auction held for IEF demonstrates art, activism can go hand-in-hand

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -

That art and activism can go hand-in-hand was recently demonstrated by Montreal sculptor Stanley Lewis, who masterminded a public auction of over 100 works donated by 76 professional fellow artists. Proceeds went to the Israel Emergency Fund.

"In the face of the darkness of war, this auction-exhibition is a reaffirmation of Jewish creativity, of life, of 'chai'," he told **The Canadian Jewish News** during the opening night of the show.

The 44-year-old internationally known sculptor and print-maker believes that Judaism, and Western culture and civilization, are synonomous: "I could foresee that if Israel would succumb, this would spell the Dark Ages for Western civilization."

He said the artists who contributed to the auction also "realized that the survival of our culture is at stake."

The exhibits, more than 90% of them by Jewish artists, were on display all last week at the Saidye Bronfman Center, with prices ranging from $50 to $1,500. The total value of the art was estimated at $20,000.

A striking feature of the collection was its great diversity of media: from traditional oil paintings, to a lot of experimental work in graphics, to ceramics, tapestries and creations in polyester.

Lewis believes that "to create is to give of oneself, and vice versa . . . for example in this case, not only the works themselves but also the very giving of the works, are creative acts."

While he admitted there was "not much" Jewish content in the collection, he perceived a number of common denominators. "The Jews' potent individualism is reflected in the variety of styles here. Then too, a certain warmth of humanity, which is another characteristic of Jewish creativity, emanates from the works. These traits come out in treatment, if not in content."

In his opinion Jews are "very visual people -- we have an imagery of 5,000 years floating in our subconscious -- what a wealth to draw on! And we have also inherited one of the most wonderful qualities -- a constant passionate seeking after truth." This is particularly vital to artists since "you can't be phony when you create."

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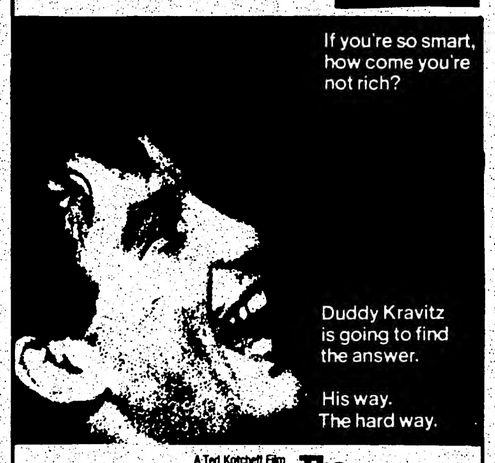

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Travel

Desert oasis of Elath 'growing at incredible pace'

By CHAIM BERMANT

LONDON (JCNS) –

You drive along a sandy road, scrub here, boulders there, and hills in the hazy distance, and then suddenly, almost like a mirage, you come upon Elath, palm trees, white buildings, blue waters, ships at anchor and yachts bobbing like paper boats.

Nothing in Elath is quite as exciting as the first sight of it. That fine sweep of bay, those rocky hills changing color with the different times of day, blue-black in the morning, a warm brown at noon, blood-red in the dying rays of the sun towards evening.

Like Jerusalem, just being in Elath is a holiday in itself. Don't do something, I felt like saying to the husky figures exercising themselves on the beach; sit there.

I have been to Elath five or six times but come upon it every time with a sense of surprise. One doesn't quite expect it to be there, with all those four-star hotels and the yachting marina, in the first place. It's been growing at an incredible pace, up from the bay, on to the shore, along the flank of the hills, over the crest and into the desert. You feel as if every time you turn your back somebody'd run up a four-storey hotel behind you, and some of the hotels, I'm sorry to say, look it.

Large areas of the town – and in this respect Elath is typical of Israel -- look like a building site and you can't walk five yards without clambering over lumber.

The newest hotel is the Red Rock, so called because of a huge boulder of that color by the main entrance. (I suspect it was something the builders left behind.) It could as well have been called the disused boiler, for I stumbled over one just near the door every time I approached the building after dark.

Elath apart from the port area to the west of the resort, lives by, for and on tourism. There is hardly a building within half a mile of the shore which is not an hotel, and hardly a shop anywhere which isn't a cafe, restaurant or souvenir emporium.

It was closed to tourists for a month as a result of the war and some of the smaller operators faced bankruptcy, but they're recouping hand over fist now.

All the hotels were packed, mostly with Londoners who crowded the swimming pool areas like sea-gulls on Bass Rock. All the hotels circulated apologies for deficiencies in service owing to staff shortage.

In the Neptune, where we stayed, about half of the staff was in the Army. That's the standard answer you get to any complaint in Israel now – not that there's a war on, but that there's a ceasefire on, and half the population is mobilized.

Postal deliveries are not noticeably worse now than they were before the war, and in some ways they are better, though they're being handled by housewives and schoolgirls.

I did not, I must confess, notice any marked deterioration in service at the hotel. It was bad before the war, and is not appreciably worse now.

Where one does notice the shortage of labor is on the shore. One approaches the water across a fine carpet of orange peel, filter tips and broken glass. I don't know why they don't invite volunteers to clear it, for it's worth crossing the earth to spend a winter in Elath on any pretext.

Winter is the high-season and I found the rates reasonable. The food is good and the portions are Bournemouth-sized, and anyone who has had lunch feels no need for dinner (or vice versa), but what nearly ruined us was thirst. (Bournemouth-sized -- a kind of British Miami).

Elath is at the mouth of the Arava, which is the dried bed of what used to be the southern end of the Dead Sea. The air is dry and almost brittle with a fine suspension of salt, and one is in constant need of a drink. I suspect that the hotels here make their money from the importunities of small children demanding Coca Cola from their parents.

They're making a film of Moses in the neighborhood and on emerging from my hotel one morning I was stopped by two young girls who asked for my autograph. It hadn't occurred to me that my fame had spread that far and I signed my name with sufficient flourish to make it illegibile, which was perhaps just as well, for they had mistaken me for Burt Lancaster, who is playing the part of Moses and has grown a beard for that purpose.

At the Red Rock one evening people were at dinner when a shortish figure with a huge chest and Woody Allen glasses strode on and half the guests rested their forks from their boeuf strogonoff and rose to applaud him.

View of nature resort improved by sky ride

By SUSIE COUVILLON

FLORIDA –

On tap in April at Tampa's Busch Gardens, the popular Anheuser-Busch attraction, is a new mile-long sky ride featuring an "eagle's eye view" of the African Veldt where hundreds of animals roam free.

Also opening in April are the animal training center, where visitors can watch animals being trained for shows, and the nursery, which will house young animals born at the Tampa attraction.

* * * * *

Good news for air travelers this spring and fall: reduced-rate, mid-week excursion fares from several northeastern cities, including New York to Florida, aboard Eastern and National Airlines. Mid-week fare reductions effective April 23–June 27 and Sept. 10–Dec. 19 (except Nov. 26–28). Reductions average 25% from normal round-trip fares.

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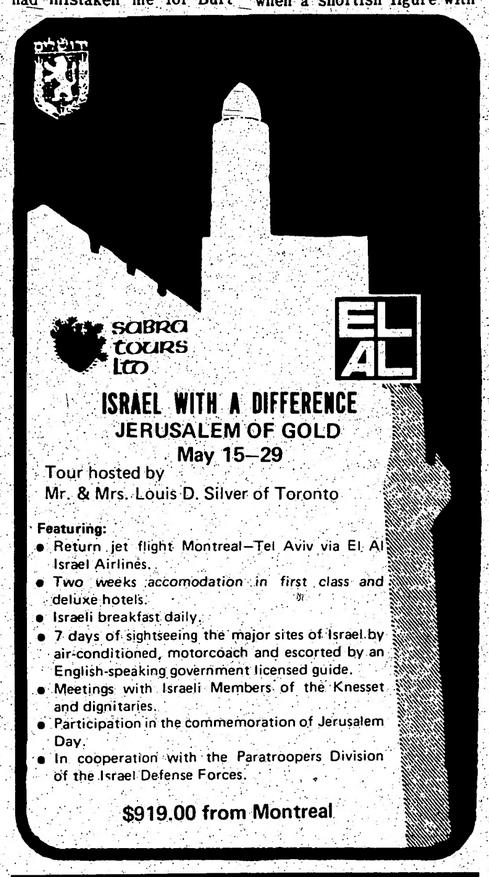
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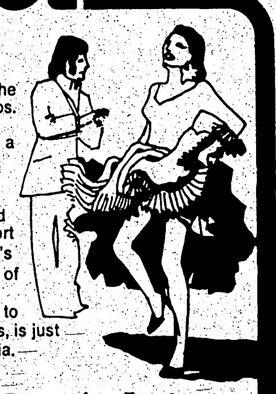
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Michigan fellow, 50, good means, seeks matrimony with younger girl. Please send photo, non-resident, in reply to Box 4045, CJN, 22 Balliol Street, Suite 15, Toronto M4S 1C1. 19

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DINABERG, Kate – On April 6, late of 2550 Bathurst Street.
GOLD, Samuel – On April 9, late of 4225 Bathurst St.
GRANATSTEIN, Joseph – On April 13, late of 321 Chaplin Crescent.
GREEN, David Joseph – On April 12, late of 9 Moran Cres.
HAIVEN, Max – On April 10, late of 57 Stonedene Blvd.
KATZ, Mary – On April 8, late of 252 Torresdale Ave.
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YOM HA'ATZMAUT
ISRAEL 26TH INDEPENDENCE DAY ANNIVERSARY

Transform growing solidarity into aliyah, urges Dulzin

Independence Day 5734 — a message from A. L. Dulzin, Acting Chairman Executive World Zionist Organization.

The 26th year of the State of Israel was highlighted by the Yom Kippur War which engendered a landslide not only in the military and political fields but principally in the values which shaped our life in recent years.

Since the outbreak of the war, we have witnessed reactions and changes that set in at such meteoric speed that we still lack historic perspective to evaluate properly. On the other hand, there is no need for historic perspective to establish the fact that insofar as Israel-Diaspora relations are concerned changes have set in that are of unprecedented importance in the whole period of the State's existence. The Jewish people have come to realize that its continued existence depends entirely upon its own strength and that the State of Israel constitutes the only guarantee for such continued existence. The sense of danger to Israel's existence, which was brought home to wide sections of the Jewish people in the Diaspora, found expression both in the monetary aid raised for Israel as well as in public and political activity on its behalf. The material-financial assistance, which can be more easily gauged, constituted a measure of identification and effort unprecedented in the whole of Israel's existence.

Jewish Identification

Even the young generation in the Diaspora, which has not generally been raised on Jewish values, was suddenly aroused from its lethargy, and when the war was at its height many decided to leave their occupations and businesses and come to Israel as volunteers in order to offer their assistance wherever it should be needed. Scores of thousands of letters of encouragement were addressed by Jewish children in the Diaspora to soldiers in the Israel Defence Forces. These were warm expressions of identification by children who wished to convey their sentiments for Israel and their feelings of belonging in the only way they could.

But also among Israelis a new feeling was engendered. Sentiments that had previously been written and talked about now became part and parcel of Israeli being -- a feeling that Israel's only true and faithful ally is the Jewish people.

This manifestiation found expression in every sphere of life in Israel -- in letters in the press, in frank conversations by soldiers at the front and over the various communications media. It was no longer an abstract subject which had to be explained to the youth to create a sense of Jewish unity and identification with Jewry. It was the Israeli youth itself that began to seek ways and means of strengthening its identification with the Jewish people so that they may strive together with the Diaspora to attain the common objective of the Jewish people.

Aliya

However, the question that forces itself to the mind of all Israelis is: Why do they not come on aliya? Why do they not come here so as to help shape and mould our values and create a new Jewish society that may be a light to the nations? Does Jewish identification end at the New York Airport? Because every Israeli knows and is convinced that if the number of Jewish residents in Israel had been 650,000, as at the time the State came into being, it is doubtful whether we should have been able to exist as a State.

Much has been said and written about Israel's deterrent power, a force that failed to withstand the test twice in Israel's history -- first in the Six Day War, and a second in the Yom Kippur War. This deterrent power was based on Zahal's fame and the strength of its military equipment. But the Arabs themselves supplied the answer as to why Zahal failed to deter them from twice starting a war in the last six years. That answer boils down to this: We the Arabs are many, and you Israelis are few. You have not the strength to withstand a war for long, and at the same time maintain your economy and a normal life on the homefront.

There can be no doubt that Israel's true deterrent force will always be in the number of Jews living in the country. A State of Israel with five million Jews or eight million Jews would be such a solid and impregnable factor in this region so as to avert the necessity of our always having to brandish the sword in order to deter our enemies. Our strength will rest on the qualitative weight of the Jewish residents of Israel in all spheres of life -- economic, social and security and on continued aliya and its absorption.

Absorption

One cannot be oblivious of the difficulties of absorption. But the history of this country and of modern Zionism has shown that large waves of immigration are the most effective solution to the problems of absorption. The new immigrant must also realize that a certain period of time must pass before he becomes adapted to the country, a process which we veteran residents will always endeavor to reduce and alleviate. The new oleh must also know that after the initial absorption difficulties he will be able to share in the moulding of Israeli society and in creating the State that we all aspire to see. Everyone of us must know that whatever is likely to transpire in Israel will have direct bearing on the whole of the Jewish people and that our unity and existence as a people are dependent on Israel's ability to exist and to contend with the problems that the future has in store.

Components of Jewish Strength

The relations between Israel and the Diaspora and constant aliya-mindedness are two of the principal components of the strength of the Jewish people. We must endeavor to nurture and strengthen such mutual relations because we are living in a period of great prospects but also of great dangers. We must always bear in mind that we must not under any circumstances defer the important for the sake of urgent contingency.

In the first 25 years of Israel's existence we reached a Jewish population of barely 3 million Jews in the country, and we had to struggle for our existence. We must see to it that in the next 25 years Israel becomes a State of 7-8 million Jews, living in security with its strength resting on its moral and social values and on its economic viability.

The attainment of this goal depends upon us, the Jewish people. It is within our power to materialise the Zionist vision and to transform it into the heritage of the Jews of Israel and of the Diaspora. It is within our power to renew the spirit of halitzic volunteering in all spheres of life, and to contend with the lofty mission entrusted to us by hundreds of generations of scattered and oppressed Jews who had but one cherished desire in their hearts -- a return to Zion.

ירושלים של זהב

נעמי שמר

אוֹר-הָרִים צָלוּל כַּיַּיִן — אֵיכָה יָבְשׁוּ בּוֹרוֹת-הַמַּיִם,
וְרִיחַ אֲגָנִים. — כִּכַּר-הַשּׁוּק רֵיקָה,
נָשָׂא בְּרוּחַ הָעֲרָבָיִם. — וְאֵין פּוֹקֵד אֶת הַר-הַבַּיִת,
עִם קוֹל פַּעֲמוֹנִים. — בָּעִיר הָעַתִּיקָה.
וּבְתַרְמִית אֵילָן וְאֶבֶן — וּבְמָעֲרוֹת אֲשֶׁר בַּסֶּלַע
שְׁבוּיָה בַּחֲלוֹמָהּ, — מְיֻלְּלוֹת רוּחוֹת.
הָעִיר אֲשֶׁר בָּדָד יוֹשֶׁבֶת — וְאֵין יוֹרֵד אֶל יָם-הַמֶּלַח
וּבִלְבָּהּ חוֹמָה. — בְּדֶרֶךְ יְרִיחוֹ.

אַךְ בְּבוֹאִי הַיּוֹם לָשִׁיר לָךְ — כִּי שִׁמְךָ צוֹרֵב אֶת הַשְּׂפָתַיִם
וְלָךְ לְכַשֵּׁר כָּתָרִים, — כְּנַשִּׁיקַת-שָׂרָף.
קְטַנְתִּי מִצְעִיר בָּנַיִךְ — אִם אֶשְׁכָּחֵךְ יְרוּשָׁלַיִם
מִמַּאֲחֲרוֹן הַמְשׁוֹרְרִים. — אֲשֶׁר כֻּלָּהּ זָהָב.

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הֲלֹא לְכָל שִׁירַיִךְ אֲנִי כִּנּוֹר.

YOM HA'ATZMAUT OBSERVANCES

The Offices of the Canadian Zionist Federation—Central Region and all its Departments will be closed on Yom Ha'atzmaut Thursday, April 25, 1974.

Success of Ulpans brings flood of applicants

By SIMCHA AHARONI

The Ulpan is a place where new immigrants receive an intensive course in Hebrew and are introduced to Israel's way of life. For the young immigrant the Kibbutz "work ulpan" combines the Ulpan with part-time work in the Kibbutz, enabling him to earn his keep and also to flavor the intense cultural life of the Kibbutz or Moshav. Some 60 work-ulpanim have been established by the Jewish Agency in Kibbutzim and Moshavim throughout the country.

Below we give the story of some of the youngsters attending a religious work ulpan as well as an account of some of the problems involved.

At Beerot Yitzchak - The Pioneer Religious Work Ulpan

In a large and beautiful building next to the Synagogue in Be'erot Yitzchak were seated some 20 youngsters, listening to Yitzchak, a member of the Kibbutz, lecture in easy Hebrew. All are listening attentively. In the middle of the room were two sisters, Sharon and Rachel Samuel, who had arrived a month ago from Bombay. "We are a family which observes Kashrut and the Sabbath and so they sent us here," said Sharon, the elder.

They had not learned the Hebrew language previously. "In Bombay we went to the ORT School. I completed a course as secretary in a research laboratory. I never learned Hebrew but my parents decided that our place was in Israel. We came first and they are to follow." The girls have already found jobs in the Kibbutz -- Sharon in the kitchen, and Rachel in the clothes store. "The work is not hard. Of course, they can't give us skilled work or teach us professions as we are only temporary guests. Rachel does not intend to live on a Kibbutz, even though life in a religious Kibbutz, especially on Shabbat, pleases her. Sharon has made up her mind to be an air stewardess. First I shall learn the language. Then I will go on a course."

Rachel Blankstein, member of Be'erot Yitzchak, who serves as house-mother of the ulpan, explains: "An immigrant who attends an ulpan at a Kibbutz receives much more than one who attends an ulpan in town. He comes in contact with many more Israelis. He meets them at work, in the dining hall, at Kibbutz assemblies and after work. Above all he gets to know his own Kibbutz family. Every student at the Ulpan is adopted by a Kibbutz family. He goes to them after work and sits with them at Sabbath meals: he consults with them on his problems and shares his experiences with them.

"This is not easy. It is a burden on the Kibbutz and on the adopting family. In the Kibbutz, we had many discussions about it. There were some who were opposed for a variety of reasons, partly they were concerned at the type of people it would bring to the Kibbutz. In recent years, however, the position has improved and a good type of youth comes to the ulpan, since it was decided to hold a preliminary interview with candidates for the ulpan. Today there is practically no difficulty in providing each student with a foster family. The connections deepen, from my experience of nine years as house-mother. I am convinced that we are doing a wonderful job." They all establish ties with the country. Even those who go back to their country of origin keep up close contacts with our country. Some of them stay on the Kibbutz. Some marry here, sometimes to members of the Kibbutz. If we had more youngsters in the Kibbutz, many more of the Ulpan students would stay on.

The Religious Way of Life

A work ulpan in a religious kibbutz makes special demands. Shimeon Forscher told us: "We cannot know at the start how religious each youngsters is who wants to attend a religious ulpan. They are immigrants from Russia who know nothing of Judaism, but want to live in a religious environment. We also know many cases when youngsters who attended a secular ulpan decided to come to live in a religious settlement to find out what Yiddishkeit is. We debated this problem at length. We fixed major criteria such as sabbath observance, modesty in dress, prayer, etc. At each place additional criteria were set according to the place and the type of students. At Sdeh Eliahu, for example, a special ulpan minyan was established and all the students pray together. Here they attend services in the Kibbutz synagogue. There are problems such as that of the Ulpan image. For example, where immigrants from Russia, who know nothing of religion are a small minority of the Ulpan students, they easily adapt to the special way of life of the religious Kibbutz Ulpan. It is another matter where they are the majority, as sometimes happens. Then it is necessary to lay down fixed criteria for all aspects of religion. This is not easy for the Kibbutz. They hesitate to admit a group of 40 people when it is not known if they live in a similar pattern to the members. On the other hand, they are convinced that opening the Kibbutz to immigrants is a halutzic act." We asked if there was a reverse influence whereby members of the Kibbutz would imitate the behavior of the ulpan students. The answer was a decisive negative. "Kibbutz members don't live in a religious hothouse. Their reference group is not the ulpan students. There used to be a problem in relation to the volunteers, but it no longer exists. Individual volunteers are no longer accepted. Yitzchak Kadmon, the head of the movement's department of immigration and absorption says: "The problem is at Lod. They should send the religious to religious settlements and not the reverse as often happens." After all, the ulpan in the religious Kibbutz is more than an ulpan for Hebrew, it gives the immigrant a living Land of Israel experience according to the Torah of Israel. This is a supreme educational operation, if not on a mass scale, it is constructed for depth of thought and action. The results prove it. In most years there is a surplus of demand for places in the religious work ulpanim over the number of places available.

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YOM HA'ATZMAUT

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7:00 P.M.

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MEMORIAL SERVICE FOR THE FALLEN ISRAELI SOLDIERS
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In case of inclement weather, celebration will be held inside Associated School, 3630 Bathurst Street.